

GOVERNMENT OF INDIA
ARCHAEOLOGICAL SURVEY OF INDIA
CENTRAL
ARCHAEOLOGICAL
LIBRARY

ACCESSION NO. 22767

CALL NO. 913.041/I.D.A./Mys

D.G.A. 79.



1070
University of Mysore

ANNUAL REPORT

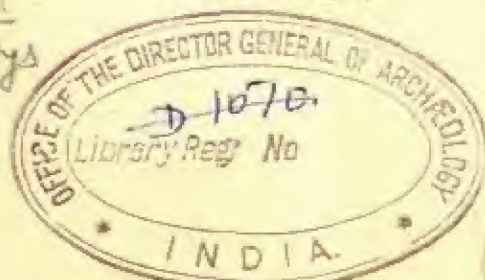
OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1924

WITH THE GOVERNMENT REVIEW THEREON

22767



BANGALORE

PRINTED AT THE GOVERNMENT PRESS

1925

University of Illinois

CHAS. A. D. 1871

AT SOME REGULAR

DEPARTMENT

FROM THE YEAR 1871

TO THE YEAR 1871



Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

No. E. 3830-9—Edn. 115-24-2, dated 8th January 1925.

Archæological Department.

Reviews the report on the working of the ——— for the year 1923-24.

READ—

Letter No. 4485, dated 18th October 1924, from the Registrar, Mysore University, forwarding a report on the working of the Archæological Department during the year 1923-24.

ORDER No. E. 3830-9—EDN. 115-24-2, DATED 8TH JANUARY 1925.

Recorded.

2. The report which was due on the 15th September 1924, was received on the 18th October 1924. Arrangements should be made for the punctual submission of the report in future.
3. The Director and the staff made tours in the different parts of the Mysore, Hassan and Kolar Districts. A detailed monumental survey was made in thirteen villages in the Hunsur, Arkalgud and Hassan Taluks, the most important of the monuments surveyed being the twin temples at Mosale in the Hassan Taluk which are reported to be very good specimens of the Hoysala style of architecture, dedicated to the worship of Vishnu and Siva. The existence of these temples in close proximity seems to testify to the catholicity of the views of the Hoysala Rulers, who though Vaishnavas in their religious beliefs were also patrons of other sects. The repairs of the Bucheswara temple at Koravangala in the Hassan Taluk which is one of the first class monuments and is also stated to be unique in many respects, and as important as the temples at Somanathpur and Halebid, are reported to have been neglected. Steps should be taken to undertake the repairs at an early date.
4. A sum of Rs. 15,196 is reported to have been spent for the repair and maintenance of the several ancient monuments in the State during the year as against Rs. 29,405 sanctioned for the purpose. No explanation has been offered as to why the amount sanctioned was not utilised in full. Only the Executive Engineers of Hassan, Kolar and Chitaldrug Divisions are reported to have spent the amount placed at their disposal for the repair and maintenance of monuments which are not Muzrai Institutions. The circumstances under which no expenditure on this account was incurred in the other divisions should have been explained.
5. The inspection reports of the Revenue Sub-Division Officers are stated to have been received only in respect of 12 institutions. Sub-Division Officers should visit each and every monument in their charge as required by standing orders and furnish their inspection reports to the Archæological Department as promptly as possible. The Deputy Commissioners of Districts are requested to issue necessary instructions in the matter.
6. In view of the great architectural value of the temples at Belur, Halebid and Somanathpur, a Committee was appointed by Government to inspect them and submit a report as regards the repairs or restoration work to be done to these temples. The detailed proposals of the Committee were considered by Government and orders have been issued recently sanctioning certain works and the appointment of watchmen for the temples at Belur and Halebid to keep them clean and in good order. Orders have also been issued directing the inclusion of the Panchalinga temple at Somanathpur in the list of Ancient Monuments under class III. Legislation to protect ancient monuments has been already introduced in the Legislative Council.
7. The study of certain manuscripts is reported to have revealed the existence of (1) the dynasty of the Kings of Karnapurashtra (2) the dynasty of kings having the title of Kothandaparasurama Manonnata (3) the dynasty of Pragvatas and (4) the Jain University of Tapagachchha at Latapalli in Gujarat where degrees were conferred on both men and women scholars.

No. E. 3830-9—EDN. 115-24-2, DATED 8TH JANUARY 1925.

8. One hundred and twenty-four new Epigraphical records were collected and published during the year, of which 103 are stone inscriptions and 21 are copper plate grants. Of the latter, 4 are grants of early Western Ganga Kings. About 50 coins are also reported to have been examined during the year.

9. An Archaeological Museum was opened during the year as an adjunct to the Archaeological office with a view to make the study of Indian History realistic and interesting and also to link up the Archaeological Department with the Department of History in the University. Among the exhibits placed in the Museum are coins, copper plate grants, ancient utensils, views of ancient monuments and estampages of inscriptions.

10. The revised edition of Karnataka Sabdanusasana was completed and published during the year. The monograph on the Halebid temple is said to be still under preparation.

11. Government are glad to note that the Department has continued to do useful work during the year.

K. MATTHAN,

Chief Secretary to Government.

To—The Registrar, Mysore University.
The Chief Engineer of Mysore.
The Deputy Commissioners of Districts.

PRESS TABLE.

Exd—P. S. R. N.

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.
Acc. No. 2276.7
Date 23. 2. 56
Call No. R.913.041/I.D.A./Mys

CONTENTS.

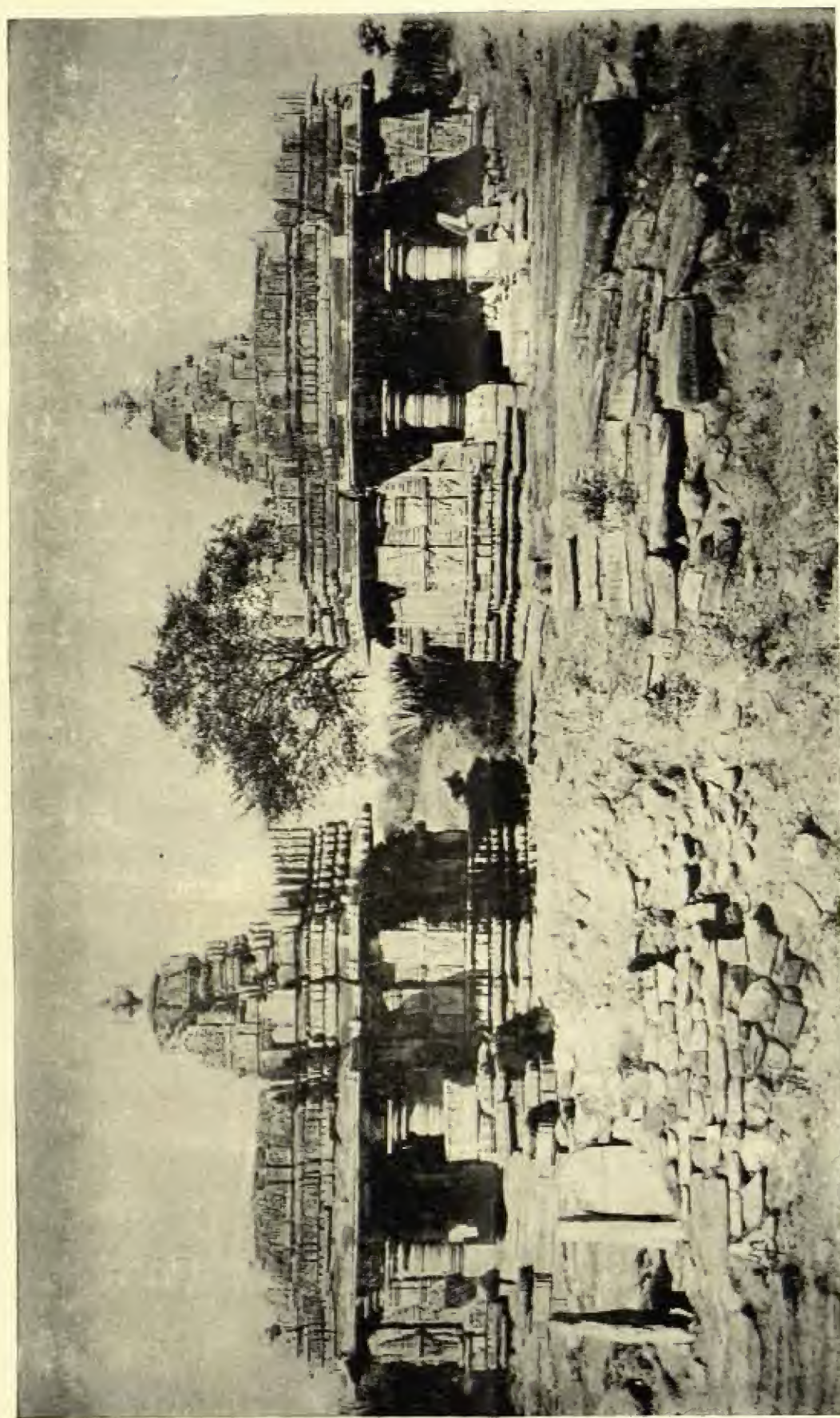
	PAGE
Excavation, Tours and Exploration	1
PART I.	
(i) Monumental Survey	1—9
Vira Hanumantha in Bettadapura	1
Caves in Bettadapura hill	2
Tandavesvara on the hill	2
Pandukuli at Sompur	3
Cholesvara temple at Hangal	3
Temples at Arkalgud	3
Sambhunathesvara temple at Sambhunathpur	4
Temples at Gorur	4
Attavara	4
Yoga Narasimha temple at Mudugero	5
Kirti Narayana and Kamathesvara temples and Jain Basti at Heragu	5
Golenahalli	6
Kittane	6
Butchesvara temple at Koravangala	6
Nagesvara and Channakesava temples at Mosale	7—9
(ii) Protection of Monuments	9—10
(iii) Manuscripts and Printed Books	10—15
Story of Nagakumara	10—11
Ninety days' battle of Srirangam	12
Kings of Karnapurashtra	12—13
Manonnata Kings	13
Life and work of Lakshmisagaragani	13—14
Jaina University at Latpalli	14
The Pragvata dynasty	14—15
The word Karnata	15
PART II.	
Number of inscriptions collected	15
An examination of Ganga plates so far discovered	15—17
Three collateral branches of the Ganga dynasty and their chronology	17
Three stone inscriptions at Ragimarur	20—21
A viragal and a stone inscription at Basavapatna	21—22
Makuballi grant of Chamaraja VI. of Saka year 1555	22
Stone inscription at Muttugada Hosur	23
Do Agrahara	24
A viragal and a stone inscription at Hanugal	24—26
Copy of inscription in the possession of Virappa Arasu	27
Copper plate in the possession of Sindhuvalli Narayanachar of Bapu Saheb of Kohapur	27
Stone inscription at Agasarahalli	27
Three stone inscriptions at Keraluru	28—30
Two do Kogodu	30
Two do Devihalli	31—32
Copy of copper plate in the possession of Ramayya at Devihalli	32
Three stone inscriptions at Kondigrama	32—33

	PAGE.
Gattadahalli grant of Harihara of Saka year 1308	... 33—36
Two stone inscriptions at Hulakere	... 36—37
Three stone inscriptions at Mattigatta	... 37—38
Stone inscription at Kankanahalli	... 38—39
Do Siddapura	... 39—41
Rock inscription near Hosahalli	... 41
Three stone inscriptions at Kannagala	... 42—43
Stone inscription at Agalahalli	... 43
Do Samudravalli	... 43
Rock inscription near Rajanahalli	... 44
Stone do Huvinahalli	... 44
Do do Timmanahalli	... 44
Do do at Naudi	... 45
Three stone inscriptions at Chorapalli	... 45—46
Three do Madigere	... 47—48
Two do Kallahalli	... 48—49
Stone inscription at Akkamangala	... 49
Do Perumachanahalli	... 49
Do Kendanahalli	... 50
Do Biramanahalli	... 50
Do Karcadenahalli	... 51
Two stone inscriptions at Elavara	... 51
Copy of copper plate grant of Narasimhacharya of Saka year 1633	... 52
Copy of Eubarahalli grant of Balchappagauda of Saka year 1630	... 53—54
Copy of a grant of Krishnaraj Vodeyar II of Saka year 1677	... 54—55
Do Arani Ramanayaka of Saka year 1686	... 55—56
Copy of Kassikollappatti grant of Arani Ramanayaka of Saka year 1686	... 57—58
Copy of Ranganahalli grant of Ranabairegauda of Saka year 1679	... 58—59
Stone inscription at Mulbagal	... 59
Rock do	... 60
Stone inscription at Jogalakashta	... 60—61
Do Gangeddalu	... 61
Do near Kannasandra	... 61
Do at Virupakshapura	... 62
Do Mudagere	... 62
Do Yalavahalli	... 63
Two stone inscriptions at Nichehanakunte	... 63—64
Stone inscription at Gangeddalukunte	... 64
Three stone inscriptions at Gujjanahalli	... 64—66
Kodunjeruvu grant of Avinita of the 25th year of his reign	... 67—69
Nallala grant of Durvinita of the 40th year of his reign	... 69—72
Alur grant of Yuvaraja Marasingha of the Saka year 721	... 72—79
Chukuttur grant of Simhavarma	... 79—81
Two stone inscriptions at Jangankote	... 81—82
Copy of a grant of Kadiripati Rayanayaka of Saka year 1644	... 82
Stone inscription at Aralukote	... 82
Do in the Gummareddipalli tank	... 83
Do at Yaldur	... 83
Do at Sigepalli	... 84
Do at Gottakunte	... 84
Five stone inscriptions and a Viragal at Nilatur	... 85—86
Stone inscription at Peddapalli	... 87
Do at Jokunte	... 87
Do near Yedaruru	... 88
Rock inscription at Adavi Kurupalli	... 88
Kambhampalle grant of Achyutaraya of Saka year 1493	... 89
Two stone inscriptions at Ronur	... 90

	PAGE.
Stone inscription near Imarakunte	91
Stone inscription at Dimbala	91
Copy of copper plate grant of Vira Srirangaraya of Saka year 1587	91—92
Do do of Narasimhanayani of Saka year 1713	93
Do do of Tadigola Raghunathanayani of Saka year 1661	93—94
Copy of an inscription of Attikunta Hanumantaganda	94
Stone inscription at Hodalihalli	94—95
Do do Cherlupalli	95
Chakenahalli grant of Saluva Immadi Nrisimha of Saka year 1414	96—102
Inscription on the image of Hanumanta at Bettadapur	103
Rock inscription in front of cave at Bettadapur	103
Three stone inscriptions at Bettadapur	103—104
Stone inscription at Alenahalli	105
Do at Honnenahalli	105
Do at Manchibidu	106
Do at Karatal	106
Do at Biruvalli	107
Settihalli grant of Krishnaraya of Saka year 1454	108—110
Lakshmisagara grant of do	110—113
Archæological Museum	113
Numismatics	113
Office work	113
Summary of the results of the work during the year	114
Prof. Jacobi's opinion on the question of the Gupta era discussed last year	114
Appendix A	115
Do B	116

LIST OF ILLUSTRATIONS.

Plate		Frontis piece.	FACING PAGE	PAGE
I.	Front view of the twin temples at Mosale			2
II.	Double Linga at Bettadapur			4
III.	Sambhunathesvara temple at Sambhunathapur, South-west view			6
IV.	Plan of the temples at Mosale			8
V.	Channakesava temple at Mosale, Side view			10
VI.	Do do South-west view			12
VII.	Do do Ceiling of the front porch			12
VIII.	Nagesvara temple at Mosale, Side view			14
IX.	Do do Tower			16
X.	Do do Ceiling of the front porch			68
XI.	Kodunjeruvu plates of the Ganga king Avinita			70
XII.	Nallala plates of the Ganga king Durvinita			76
XIII.	Alur plates of the Ganga Yuvaraja Marasingha			80
XIV.	Chukuttur plates of the Ganga king Simhavarma			



FRONT VIEW OF THE TWIN TEMPLES AT MOSAIC.

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1924.

EXCAVATION, TOURS AND EXPLORATION.

As the amount allotted for excavation purposes was ordered to be reappropriated, no regular excavation was undertaken during the year. Preliminary digging was, however, made at Halebid in the compound of the Pārśvanātha Basti, on the strength of a statement contained in the inscription set up there. But as it did not yield any satisfactory result the work was stopped.

The Director and the staff made tours in different parts of the Mysore, Hassan and Kolar Districts and found out 21 new copperplate grants and 103 stone inscriptions, besides a few manuscripts.

A detailed monumental survey was made in the following villages during the year:—

Bettadapur in the Hūnsūr taluk, Sōmpura, Basavāpaṭṇa, Hāṅgal, and Arkalgūd town in the Arkalgūd taluk, and Gorūr, Attavara, Mudugere, Heragu, Golenahalli, Kiṭṭane, Kōravangalā and Mosālē in the Hassan taluk.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

There is an Ānjanēya temple on the western slope of the smaller hill close to the hamlet called Koppal. The temple is of no architectural importance as it is only a small hut with a tiled roof. But the figure of Ānjanēya is interesting enough. It is a huge image carved on a slab measuring about 15' x 5'; and it faces to the right. Its left hand holding a mace is placed on the waist. Its right hand is raised. On the right shoulder of the Ānjanēya sits Lakshmaṇa fighting with Indrajit carved higher up on the slab. Below the Ānjanēya figure are carved a tiny figure similar to Ānjanēya called *Makuradhvaṇa* and also a fish and a tortoise. The name of the image is *Vīra Hanumanta*.

2. A few feet lower down the hill there is a path leading to a cave with a small opening of about 2' x 3'. The cave is irregular in shape measuring about 15' x 20' and is utterly dark inside. At the left hand corner of the farther end of the cave there is a platform built in stone. To the right of the platform there is a small opening which leads to another cavity smaller in size than the front one. On the top of the platform two Lingas are placed one in front of the other on a single *pīṭha* or seat. The Lingas are very interesting and are of different sizes. (*Vide* Plate II). The seat or *pīṭha* measures 1'—3" x 1'—0". The bigger Linga, 4½" in diameter and 7½" in height, is behind the smaller one which is 5½" high and 3½" in diameter. On the top of the bigger Linga are carved five tiny Lingas in a circle while a figure of Pārvatī is carved within a slit in the smaller Linga. The *pīṭha* has got figures carved on all its four sides. The figures carved are:—the five Pāṇḍu brothers, Rāma, Lakshmaṇa, Lava and Kuśa, Garuḍa, Virabhadra, Bhairava, Hari, Hara, Brahma, Vibhīṣaṇa, Bali-Chakravartī, Channabasava, Nilāloḥana, Gaṇapati, Hariścandra and Chandramatī. A few animals and birds such as a fox, dog, crow, elephant, mouse, and lion are also carved. A figure of the head and face of a female with ear-rings, necklace and other ornaments surmounted by a serpent of seven hoods is prominently carved on the side of the *pīṭha*.

opposite to that through which water poured over the Lingas flows out. On the *pīṭha* above the hoods there is written the name, Subrahmaṇya-dēva.

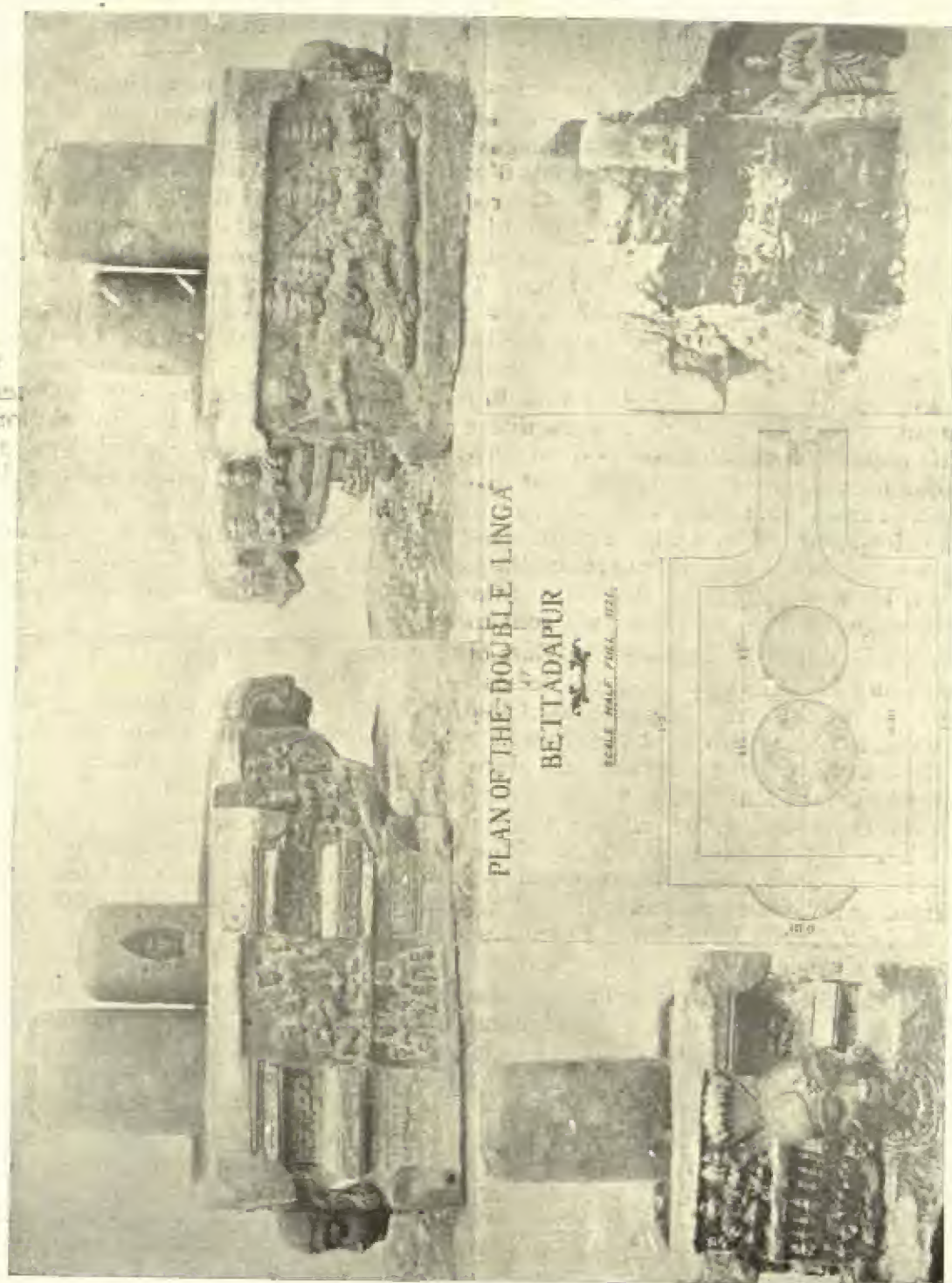
3. To the left of the serpent hoods a figure of Uchchhishta Gaṇapati, or Śakti Gaṇapati as it is otherwise called, with a nude female on its lap is carved. A nude squatting figure with the name Jina written below can also be seen among the group. The significance of these figures, Hindu and Jaina coupled with the figures of animals and birds is, however, not clear and is therefore well worth a study from Iconographical point of view. Such Lingas with such figures are not so far discovered anywhere else in the State, nor is any description of such carvings found in any of the well-known Āgama works.

4. To the right of the Ānjanēya temple there is another cave measuring 10' × 5' divided into two rooms measuring 4' × 5' and 6' × 5'. On the eastern side of the hill there is another cave called Mūdalagavi or Virabhadranagavi. It contains a hall measuring 17' × 12' with two rooms 6' × 6' and 8' × 7' on the left side. This hall leads into another hall 17' × 18', the rock forming the roof sloping towards the north. This second hall opens into a third room 8' × 8' containing an image of Virabhadra. To the left of this innermost room there is yet another room measuring 15' × 10' in front and 6' × 7' behind. This contains a Linga in the middle and a number of images on a platform to the left of the entrance. Directly behind this cave and about a hundred feet above it there is another cave called Kanakana Gavi having for its entrance a hole 1½' in diameter. To approach the entrance of this cave one has to ascend a steep rock firmly keeping one's feet one after another on twenty foot-holes made on it to facilitate one's mounting. In the inscription on this rock the foot-holes are said to have been made by one, Kankāladēva of Haradur for the use of the ascetics that lived in the cave. On the western side of the hill and close to the steps leading up the hill there is another cave called Kallavadēra-gavi. It contains a room measuring 3' × 6' and opening into a smaller room within. These and other caves on the sides of the hill are said to have afforded secure shelter to women, children and valuable property of the villagers against the inroads made by enemies about two centuries ago.

5. The lofty hill to the South-East of the village which is popularly known as Bettadapura Hill contains a temple dedicated to Mallikārjuna. The hill with its temple has been described in para 33 of the Archaeological Report for the year 1913. There is a gateway with a lofty gopura at the foot of the hill just where the flight of steps begin. Carved elephants are placed on either sides of the openings of the gateway. By the side of the North wall a large Serpent with seven hoods and a Linga on its coils is carved out of a single rock. Similarly by the side of the south wall a huge tortoise has been carved. The walls and ceilings of the gateway show signs of some old painting. Two small shrines stand a few feet away in front and on either side of the gateway, one of which contains *Mahishāsura-mardini* and the other a figure of *Bhairava*. There are big bulls made in stucco on the top of both these shrines.

6. The metallic figure of Tāṇḍavēśvara in the temple on the top of the hill is a very fine piece of South-Indian workmanship in bronze and is well-worth being photographed. As there was not enough light inside no photograph could be taken.

On an eminence to the north of the village are a number of mounds of earth which are locally designated as *Pāṇḍu Guṭti*. Similar sites are said to be found in other parts of the State where they are called either *Pāṇḍu Kuṭi*, or *Mōryara diṇṇe*. These mounds are only a foot or two above the ground level with a small depression of about 9'—0" diameter in the centre. Each is surrounded by one or two circles of stones. The circumference of one of these outer circles measures 176'—0". The central depression of one of these which is thrown open by some treasure-seekers reveals a cavity of about 10' long and 6' broad covered with a thick slab of stone. All other mounds are believed to have such cavities underneath. The object of their construction is not known. Tradition seems to connect these with the Pāṇḍavas of the Mahābhārata; but such an association seems rather imaginary than real. They might either be artificial caves of some aboriginal tribes or tombs of some early settlers of the locality. Complete excavation of a few such mounds will not fail to bring to light the archaeological relics contained in them and furnish some information as to their origin.



DOUBLE LINGA AT BETTADAPUR.

7. On the outskirts of the tank called *Perumal Samudra* at Hāṅgal, a village to the North-east of Basavāpatṇa called after the name of a general of the Hoysala King Nārasiṃha III, a small temple of Īśvara stands completely enveloped by a grove of tall trees. The temple is now in utter ruins but from the excellent workmanship which can still be seen inside it must be presumed that it was once a very fine structure of some architectural merit. The *Garbhagudi* or the adytum and the *Sukhanasi* or the vestibule are the only parts now standing. All the outer walls have fallen down and appear to have been rebuilt in brick and mortar sometime ago. The temple is neglected and no worship is performed. Both the *Garbhagudi* and the *Sukhanasi* ceiling are dome-like with the usual Lotus-bud hanging down in the centre. *Aṣṭadīkpalakās* (Guardian angels of the quarters) are beautifully carved on the sides of the octagon. There is a Nandi or bull in front of the temple and also a broken image. The age of the temple is not definitely known. There is an inscription stone lying in front of the temple dated A.D. 1302, which has no reference to the temple as it records only the grant of certain lands to one Manchannōpādhyāya of Hānugal.

8. As already stated in para 7 of the Annual Report for the year 1909 there are three temples in the town of Arkalgūd: Lakṣmī Nārasiṃha, Amṛiteśvara and Virabhadra temples. Of these only the first two are of some importance. At the end of the main street in the portion called, the Fort, stands the Lakṣmī Nārasiṃha temple facing the East. It consists of a *Garbhagudi* (adytum), 7'-6" × 6'-6", *Sukhanasi* (vestibule), 7'-6" × 6'-6", *Navaranga*, 18'-0" square, and *Mukhamantapa* (front hall) 23'-0" × 28'-0". It looks as though there was originally only a porch of one *andhāna* instead of a *Mukhamantapa* which seems to have been a later addition.

9. Pillars in the *Navaranga* and also two of the pillars in the *Mukhamantapa* which originally must have formed part of the porch, as mentioned above, are round and well-carved. The pillars of the *Mukhamantapa*, however, are plain. The ceilings also are fine though not so nice as at Sōmanāthpur. The majority of them are flat with the usual rosettes and flat bands. The ceiling of the *Mukhamantapa* immediately in front of the entrance doorway is dome-like with a lotus-bud drop in the centre. The temple is in early Hoysala style after the Dodgaddavalli type; and it seems to have been repaired recently especially the tower which is covered with a thick coat of plaster. The Kalasa or finial on the top is fine. The *Garudagambha* is not in the centre but a few feet removed to the right as at Sōmanāthapur. Garuḍa is carved on its side facing the temple, *Śankha* (conch), *chakra* (discus) and a serpent on the north side, Gaṇapati on the west and Āṇjaneya on the south.

10. The image of Lakṣmī-Nārasiṃha is about 4' high, seated on a pedestal of nearly 1 foot high and has a discus and conch in the upper hands. The lower left hand goes round the waist of Lakṣmī who is sitting on his lap and the lower right hand is in the *Varada* pose. Lakṣmī embraces her lord with her right hand and is holding a lotus in her left hand. Two stone images of Nammālvār and Bhāṣhyakāra are kept in the *Sukhanasi*.

11. The Amṛiteśvara temple is smaller in size than the above but looks much older in age. It consists of a *Garbhagudi*, *Sukhanasi* and a long *Navaranga* measuring about 28'-0" × 15'-0". The temple faces the East but the entrance gateway is on the South side. There is a verandah of 9'-0" feet deep on the south side to the whole length of the *Navaranga* and a similar one of 7'-0" deep on the east side. In front of the east entrance, a well-wrought bull is placed in a recumbent posture on a pedestal of about 3' high.

12. The shrine of the goddess is to the north of the *Navaranga*. The image is about 3 feet high, seated on a pedestal which has got a lion carved on its front side. The goddess has got lotuses in the upper hands while the lower ones are in the *Abhaya* and *Varada* poses.

13. Images of Bhairava, Subrahmanya, Kēśava and Gaṇapati are placed in the *Navaranga*. The temple, however, has no architectural importance.

14. Outside a village called Śambhunāthapura situated at a distance of two miles to the north of Arkalgūd, there is a fine temple which is visible from the road leading to Hassan. (*Vide* Plate III). It is a structure of moderate dimensions. The temple is dedicated to

Śambhunāthēśvara or Swayambhunāthēśvara as mentioned in the inscription which stands in front of the temple (Ag. 6). It consists of a *Garbhagudi* (adytum), a *Sukhanasi* (vestibule), each 7'-0" square, a *Navaranga* 16'-0" square and a spacious *Mukhamantapa* (front hall) 33'-0" × 28'-0". The ceilings of the *Garbhagudi*, *Sukhanasi*, *Navaranga* and the central ceiling of the *Mukhamantapa* are made up of slabs of stones forming squares placed crosswise while the remaining ones are plain. The pillars in the *Mukhamantapa* are round and not ornamented but those of the *Navaranga* are typical Dravidian pillars of the usual type. The temple is Dravidian in style and has got a finely chiselled outer surface throughout. The outer walls of the *Navaranga* and *Garbhagudi* are divided into a number of bays by means of thin pilasters and in the central bays on each side are constructed elegant niches with characteristic carvings on the top. The tower over the *Garbhagudi* as well as the parapet wall over the rest of the structure seem to be quite modern.

15. The goddess is kept in the right corner of the *Navaranga*. The image is standing about 2' high and holds *Damaruga* and *Trisūla* in the upper hands. There is a lotus in the lower left hand while the lower right hand is in the *abhaya* pose.

16. The inscription mentioned above records a grant to the temple in Śaka year 1312, i.e., A. D. 1390. The temple must necessarily have been built in the early part of the 14th century.

17. The Yoga Narasimha temple at Gorur stands on the left bank of the Hēma-vati facing the west. The temple is architecturally unimportant but it presents a very artistic appearance on account of its situation on the bank of a broad river with cool shady groves of trees in front and a long flight of steps leading down to the bed of the river. The temple consists of *Garbhagudi*, *Sukhanasi* and *Navaranga*. The structure is simple and plain. A small *prākāra* (compound wall) most of which has fallen surrounds the temple. There is a small *mantapa* with a *gopura* (tower) in front of the temple.

18. The image is about 6' high, sitting in Yōga posture on a pedestal about 1½ feet high. The whole image as well as the *prabhavali* is covered with metal plate. The front two hands rest on the knee while the back hands hold *Chakra* and *Śankha*. *Garuda* is carved on the pedestal as usual.

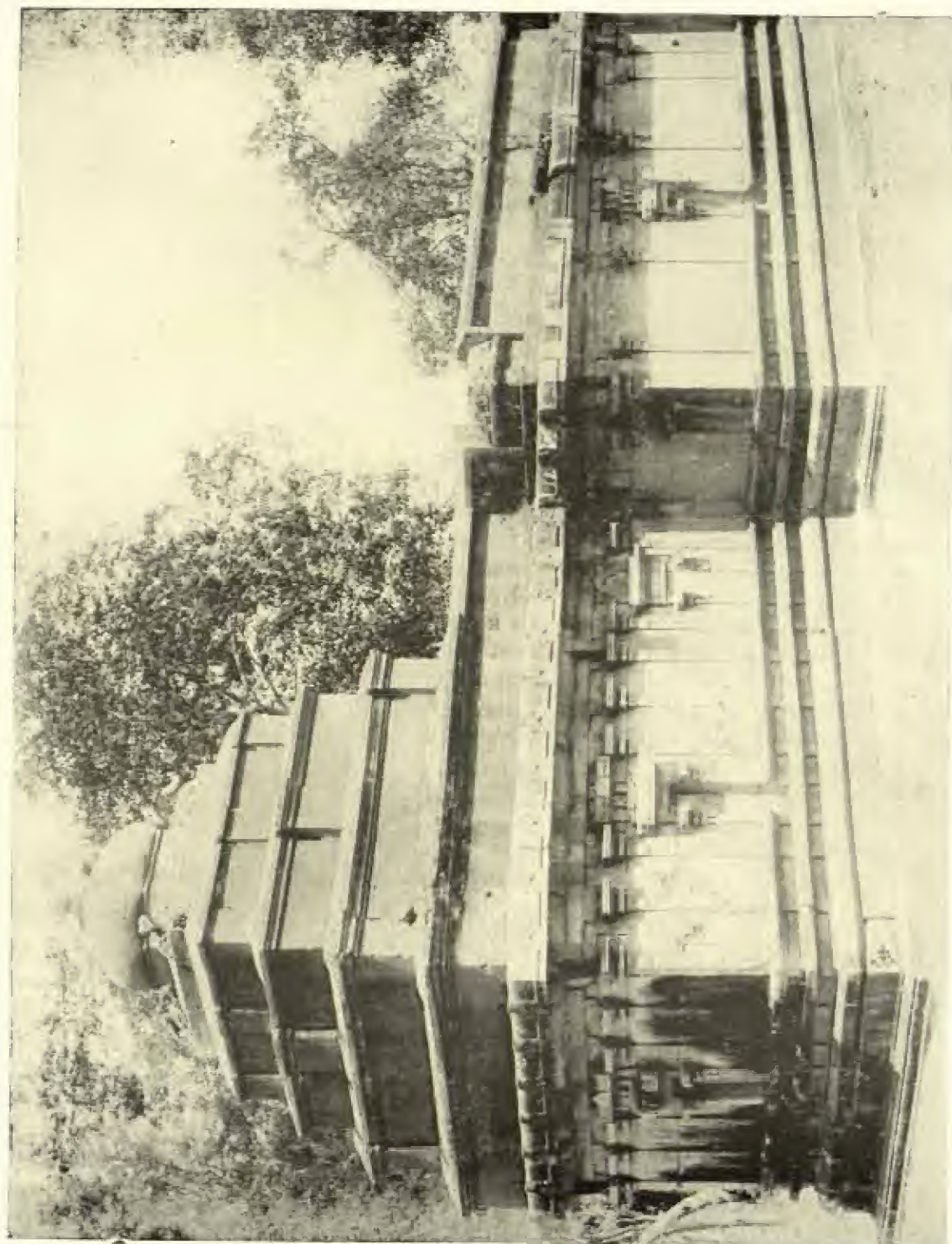
19. The Vāsudeva temple is in the heart of the same village. It is a simple structure facing the east with no architectural beauty and consists of a *Garbhagudi*, *Sukhanasi*, *Navaranga* and a *Porch*. There are also two rooms on either side of the *Navaranga*. The *Navaranga* measures about 30'-0" × 24'-0", the central platform measuring 11'-7" square. Each pillar of the *Navaranga* is made up of three shapes; square to a certain height from the bottom, octagonal to a certain height above it and then sixteen-sided up to the capital.

20. There are four inscriptions within the temple; one of which, Hn. 176, is dated A. D. 1575 and records the remission of certain taxes on the temple lands. The temple therefore must have existed long before. Another inscription, Hn. 194, which is a small marble tablet fixed on the parapet wall above the porch, states that the *Vimana* of the temple was constructed and certain repairs carried out in the year in A. D. 1868.

21. The main image Vāsudeva is about 5' high standing on a pedestal about 1' high; the attributes of the god are the *conch* and *discus* in the two upper hands and *lotus* and *mace* in the lower two hands. The image is very beautifully carved. A small room is formed by means of a mud partition wall in the left corner of the *Navaranga* in which an image of Bhāshyakāra is kept.

22. The room which is to the south of the *Navaranga* contains the goddess seated on a pedestal about two feet high and holding lotuses in the two back hands, while the two front hands are in the *Abhaya* and *Varada* poses. The room to the north of the *Navaranga* has got the images of *Vishvakṣēna* and the *Āḷvārs*.

23. The village is very small and there is no other temple except that of a village deity called *Kollāpuradamma* outside the village. Three shapeless stones form the goddess. Two standing metallic figures which form the processional images are kept in the *Archak's* house within the village for safe custody. To the south of the village close by, there lie scattered several carved pillars and other architectural members which indicate



SAMBHUNATHESVARA TEMPLE AT SAMBUNATHAPUR SOUTH-WEST VIEW.

Myore Archaeological Survey.

that once a good Hoysala temple must have stood there. The villagers say that it was a Vishnu temple dedicated to Channakēśava.

24. This place was visited once before in the year 1919 and the temples contained in the village have been described in para 10 of the report for the year 1920. The *Īśvara* temple which, in

Mudugere

the inscription stone standing there (Hn. 69) is called *Eragēśvara* temple, is now a mass of ruins. The doorway of the *Garbhagudi* and the *Basava* (bull) sitting in front facing the temple are the only features now remaining. Both these are examples of good workmanship.

25. The other temple in the village is that of Yoga Narasimha. The temple, though small, is in a very good condition. Only the outer verandahs have fallen. The *Navaranga* of the temple is very beautiful. The pillars are massive and very finely chiselled. The soffits of beams have all got flowers carved in the centre, and the ceilings are deep and dome-like and are really excellent in workmanship. In no other temple of such small dimensions—for the *Navaranga* is only about 14'—0" square—has so far been seen such exuberance of the sculptor's skill exhibited. The ceilings are all full of intricate geometric designs and are crisp in outline as if wrought only yesterday. The temple deserves to be preserved as a Second class Monument.

26. There are two temples and one Basti in the village, the most important

Heragu

being the Kirti Nārāyaṇa temple. In the inscription stone which stands by the side of the porch and which is well preserved by the village people by means of another slab of stone placed against it, (Hn. 61), it is called Jaita Nārāyaṇa. The temple faces the east and consists of a *Garbhagudi*, *Sukhanasi*, *Navaranga* and a porch. The image is about 7'—6" high including the *prabhā* behind it and stands on a pedestal 1'—6" high which has got Garuḍa, carved on it as usual. The image holds lotus and mace in the two back hands and discus and conch in the two front hands. The god is flanked by Śrīdēvi and Bhūdēvi. *Daśavatāras* are carved on the *prabhavali*. The precessional image, however, has not got all the attributes and those which it has are not in the same order as in the main image. It has got conch and discus in the back hands; and a mace in the front left hand while the front right hand is in the *Abhaya* pose.

27. According to the inscription mentioned above the temple was built in the Śaka year 1139, i.e., 1217 A. D. It is built in the early Hoysala style with plain straight outer walls and step-like tower of uncarved blocks. The finial or *Kāśa* is very fine. In front of the tower above the *Sukhanasi* ceiling, a fine Garuḍa has been carved, the head of which is unfortunately missing. The *Navaranga* ceilings are all well-carved: Figures of Nammālvār, Bhāṣhyakāra and Gaṇapati are placed therein. The *Garbhagudi* lintel has got the figure of Nārāyaṇa, the *Sukhanasi* lintel has got Kālingamardana and that of the *Navaranga*, Vēṇugōpālā. The other temple in the village is called Kamathēśvara and consists of a *Garbhagudi*, *Sukhanasi* and *Navaranga*. To the right of the *Sukhanasi* is a room in which an image of Īśvara with Pārvati sitting on Nandi is kept. The *Sukhanasi* lintel has Gaḷalakṣmi carved on it and in the *Sukhanasi* are kept two Basavas (bulls) and an image of Bhairava. The temple is unimportant architecturally.

28. The Jain Basti, though a heap of ruins, is more important architecturally than either of the two temples described above. The inscription stone which is in front of it, Hn. 57, tells us that this Basti was built in the Śaka year 1077, i.e., 1155 A. D. and was dedicated to Pārśvanātha. It is thus nearly a century older than the Kirti-Nārāyaṇa temple; but is still far superior in workmanship and ornament as can be seen from the remains of portions of the Basti still intact. Some of the carvings are so crisp and the colour of the stone so fresh that if portions are bodily removed and built elsewhere they can easily pass muster for a newly chiselled work. It is said that the Jaina image that was in the Basti was removed by some Government officer thirty years ago.

29. At the North end of the tank bund is a temple dedicated to Īśvara consisting of a *Garbhagudi*, *Sukhanasi*, and *Navaranga*. The temple is built of mud and broken stones of some other temple. In the *Navaranga* are placed two Basavas (bulls) and two Vighnēśvaras one of which shows good workmanship. A broken top of a *Viragal* is also placed here and worshipped. The *Archak* (priest) is a *tammaḍi* of Volagerehalli, a neighbouring village.

30. There is a Virabhadradēvaru temple within the village which has been recommended by the Deputy Commissioner as deserving of being included as an Ancient Monument. On inspection, however, it was found to be an ordinary structure, of no architectural merit. It consists of a *Garbhagudi*, 7'—0" × 7'—0", *Sukhanasi*, 6'—0" × 7'—0", *Navaranga*, 16'—0" square and a Porch, 6' deep, with *Jagali* (pial) on either side. Pillars in the *Navaranga* are square in shape at the bottom and octagonal on the top. A Virabhadra image 4'—6" high stands on a pedestal one foot high and holds *Trisūla* and *Damaruga*, shield, and sword. A Bull is carved on the pedestal. Worship is performed by a *Jangama*.

There is an Ānjanēya temple also in the village which is only an ordinary hut with a tiled roof.

31. This is a jodi village. On account of some dispute between the Jodidars and the villagers, the only temple in the village which is dedicated to Janārdana, is neglected. The villagers say that no worship has been performed for the past ten years. Peepal plants have grown on the top of the temple and unless they are immediately rooted out the temple is sure to come down very shortly. The image is 4'—6" high and stands on a pedestal one foot high. The god holds discus and conch in the back hands and mace and lotus in the front hands. Garuda is carved on the pedestal as usual.

32. The Būchēśvara temple at Kōravangala which is one of the First class monuments and whose inspection has been prescribed annually by the order of the Government dated the 14th September 1920, was also visited. The temple is in a tolerable state of preservation but has suffered badly for want of a regular watchman. A compound wall has been built round the temple but the gates provided are already rotten and do not afford sufficient protection against the entrance of mischievous people and stray cattle into the compound. The whole compound was in a dirty condition at the time of inspection. The top slab of the tower by the side of the *Sikhara* (finial) which has been displaced by somebody for driving out a wild cat which had made its habitation inside it, has not been set right. Consequently all the rain gets into the cavity below and trickles on the image in the *Garbhagudi*. The temple is said to be leaky in other places also. Plants are growing on the structure. This is a temple unique in many respects and is, as important as, if not more than, the temples at Sōmanāthpur and Halebid. It is therefore very necessary to make satisfactory arrangements to keep it in perfect good condition. The Deputy Commissioner of the district has been addressed in the matter.

33. The most important monument visited during the year is the twin temples at Mosale, a village about eight miles to the south of Hassan. These two temples stand side by side at a few feet apart and are identical in design and workmanship. (*Vide Frontispiece*.) They are very good examples of Hoysala art and belong to the Kōravangala class of temples. There is no clue as to the precise date of the construction of these temples. An inscription stone which is standing in front of the temples (Hn. 165) relates only to some endowments granted to the temples in the year A. D. 1578. From the style and architectural character, however, they may be assigned to the 12th century A. D. when most of the ornate structures in the State came into being.

34. Each temple consists of a *Garbhagudi*, 8' × 7', a *Sukhanasi*, 7'—9" × 6'—7", a *Navaranga* about 19' × 18'—8" and a porch with *Jagali* on either side. (*Vide Plate IV*.) Each is surmounted by an elegant tower which is complete in itself and in a perfect condition. In front of each tower is carved a fine figure of Śaṣa with tiger, and the gracefulness of its outline is considerably enhanced when viewed against the clear blue sky behind it. (*Vide Plate IX*.)

35. The *Navaranga* consists of nine *ankanam*s the central one of which is raised as usual. Each *Navaranga* has got six niches, two on either side of the *Sukhanasi* doorway and two each against the North and South walls. These niches are elaborately carved and are complete shrines in miniature. These contain images of Gods and Goddesses. All the ceilings in the temples are elaborately carved with intricate geometrical patterns and highly complicate designs.

36. The outside walls of these temples are made up of numerous panels formed by the breaking up of the wall surface all of which contain images of deities. The more important deities have got turrets carved over them while the less important ones have no such canopies. The empty space of the panel in the case of the latter is, however, covered by delicate tracery work as is seen in the Amṛitēśvara temple at Amṛitāpur in the Tarikere Taluk. In the centre of the *Navaranga* walls both on the North and the South side are two niches which must have once contained images but are now empty. (*Vide* Plate VIII.) Above these figures there is the usual drip-stone or (*chajja*). On the top of this several mutilated figures, some of them being monkeys in all sorts of prankish postures, may be seen. Above the drip-stone comes the parapet wall which is made up of four tiers of carved stones and is full of delicate tracery work and images placed in niches. Above this the tower is formed of five tiers of blocks each of which rises tapering one above the other but maintaining the contour of the outside wall. Big images are carved on the central block of each face of the tower. A projection in continuation of the tower is constructed above the *Sukhanasi* ceiling. It is on the top of this that the *Saṣa* figure already referred to is standing. On the east face of this cavity, a dancing image of the God within the temple is carved. The *Kaṣa* or finial on the top is beautifully carved.

36. The basement has got the usual moulding and consists of uncarved blocks which help to add more interest to the carved portion above them. The porch has got raised *Jagali* on either side with a stone railing above it. The railing on the outside has got scroll work on the top and bottom with double columns and musicians carved in the middle.

33. In front of the porch of one of the temples there is a landing about 8' wide and beyond this a platform 26' square and 2' high is constructed. In the centre of this platform there are foundations of a small room about 9'—6" square. Most probably a *mantapa* stood here formerly.

39. One of these temples is dedicated to Īśvara and is called Nāgeśvara, while the other contains a Viṣṇu image called Channakēśava. The existence of temples of two different sects in such close juxta-position is note-worthy, such a rare combination having been so far found only in one place within the State, viz., at Marale in the Chikmagalur Taluk. There is no doubt that both these temples at Mosale had their origin simultaneously and owe their existence to the bounty of a single individual. This eclecticism seems to be peculiar in the case of Hoysala rulers who, though Jainas early and Vaishnavaites later by faith, still built temples dedicated to Tirthankaras, Śiva and Viṣṇu and were patrons of all sects alike. How far this succeeded in ending sectarian religious feuds remains to be investigated.

40. The Viṣṇu temple is to the north of the Śiva temple. (*Vide* Plate V.) Of the large images on the outside wall, 45 are male, 23 female and 11 are worn out beyond recognition.

41. The following are the principal images in order: Manmatha, Vāsudēva, Madhusūdana, Varāha, Kālingamardana, Vēṇugopāla, Narasimha, Janārdana, a seated male figure with discus and conch in the two upper hands, the other two hands being broken; A similar figure with mace and lotus in two hands, the remaining hands broken; Gōvardhanadhāri, Sanyāsi, a nude female figure called Mōhiṇī; male figure with conch and discus in two hands, the other two hands broken; Yōga Narasimha; Aniruddha Mādhava, a seated male figure with conch, and discus in two hands the other two being *Varada* and *Abhaya*; a seated male figure believed to be Puravāsudeva; Śrīdhara; a male figure with lotus, mace, conch and discus; Mādhava; Gōvindā; Samkarshana; Trivikrama; Bali with Vāmana; Hari; Achyuta; Lakshmi Nārāyaṇa and Janārdana.

42. The ceiling of the front porch is very beautiful and is illustrated in plate VII. As already stated the ceilings in the *Navaranga* are all very artistic, especially the central one. *Aṣṭadikpālakas* are carved on the central blocks of the octagon of this ceiling. Above this *Chaturvīṃśati-mūrtis* (twenty-four aspects of Viṣṇu) are carved three on each side flanked by chouri-bearers with Garuḍas at the corners. Above this are concentric circles richly carved, the central pendant dropping more than three feet. The six niches of the *Navaranga* contain Lakshmi Nārāyaṇa, Śārādā, Gaṇapati, Mahishāsūramardīni, Lakshmi, and Yoga-Narasimha.

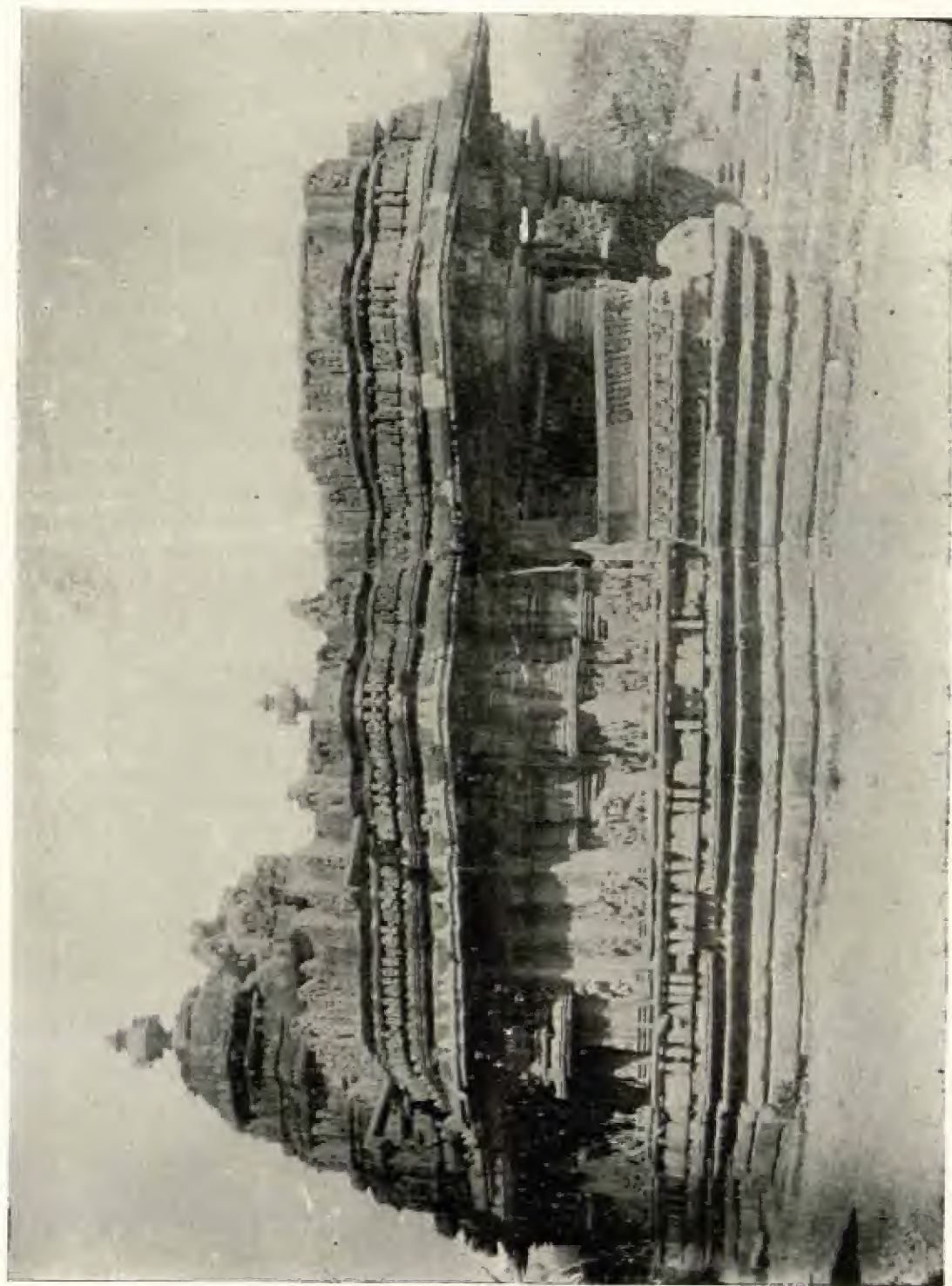
43. There are perforated screens fixed on either side of the *Sukhanasi* doorway and Dvārapālas are carved on the pillars next to them. Lakshmi flanked by *makaras*

is carved on the lintel above the *Sukhanasi* doorway. The ceiling of the *Sukhanasi* is flat with flowers and flat bands.

44. The *Garbhagudi* lintel has got Gajalakshmi carved on it. The image Channakēśava is about 6' high and 7'—6" with the *Prabhāvali* behind it. The image holds conch and discus in the upper hands, lotus and mace in the lower hands. Śrīdevī and Bhūdevī are carved on the sides below. The *Prabhāvali* also is very beautifully carved and Daśāvatāras (ten incarnations of Vishnu) are seen on it as usual.

45. The Śiva temple has got 70 figures on its outside-walls: 20 male and 30 female figures. Fourteen figures are completely worn out. Thirty-eight of these are principal images, the rest being subsidiary ones such as Chouri-bearers and other attendant deities. The following are the principal images in order.

1. Seated female figure with 8 hands with serpent carved at bottom.
2. Male figure standing with a serpent and Śūla in two hands, the other two arms broken.
3. Male figure standing with Damaruga, Śūla, Abhaya, the fourth arm broken.
4. Mahishāsuramardini.
5. Lakshmi.
6. Seated female figure, four hands, all broken; peacock and Kamandalu carved at the bottom.
7. Female figure standing with Paśa, serpent, lotus, and the fourth arm broken: the letters Gauri are carved below the figure.
8. Sarasvati.
9. Seated female figure, 4 hands, all broken; Serpent carved at the bottom.
10. Female figure standing, holding an arrow, Śūla, Kamandalu, fourth hand in Abhaya pose, words *Mandhārī* written below.
11. Seated female figure with 8 hands broken. Words *Rākshasi* written below.
12. Seated figure of Mahishāsuramardini.
13. Male figure standing, with Śūla, Damaruga and arrow, the fourth arm broken. Word *Vajrabhūta* carved below.
14. Brahma.
15. Standing Female figure with 4 heads and 2 hands.
16. Standing female figure with Śūla, Damaruga, Book and Kamandalu.
17. Standing male figure, arms broken, word *Chitrasēna* carved below.
18. Standing male figure called Mahākāla.
19. Standing Sarasvati.
20. Seated female figure holding Damaruga, Śūla, Varada pose and rosary.
21. Brahma.
22. Standing male figure with Śūla, Damaruga, Abhaya pose and Gada.
23. Male figure standing, two arms broken and holding Damaruga and discus in the other two hands.
24. Standing female figure holding lotus in the two upper hands, rosary and fruit in the two lower hands.
25. Nārāyaṇa.
26. Standing male figure below which the word *Chitradhara* is written.
27. Sarasvati.
28. Female figure with 6 hands, discus being in the 2 back hands, other arms broken. The word *Chakrasika* (?) carved below.
29. Standing male figure holding Śūla, Damaruga, third arm broken, and rosary in the fourth arm.
30. Female figure with three heads and four arms all broken.
31. Pārvati.
32. Sarasvati.
33. Lakshmi.
34. Standing male figure holding Śūla, Damaruga, fruit and Abhaya pose.
35. Varāhamūrti.
36. Sarasvati.
37. Janārdana.
38. Standing male figure with the word *Mahākāla* written below.



CHENNAKESAVA TEMPLE AT MOSALE - SIDE VIEW

Unfortunately almost all the figures are mutilated. Otherwise this temple could have afforded sufficient material for the study of Śaivite iconography.

46. As noticed above, many of the images have got names of gods carved below them. Besides the names mentioned above the names Lakshmidēvi, Śrīyādēvi, Bhūmidēvi, Brahma are carved below the respective images. Names of sculptors, however, are not to be found anywhere in these temples. Below one image the word *Gombira* is carved. This is not apparently the name of any god or goddess. It may therefore be presumed that it may be the name of a sculptor.

47. The ceiling of the front porch is flat and richly carved. (*Vide Plate X.*) The square shape has been converted into an octagon which again is reconverted into a square. *Ashtadikpālakas* are carved on the sides of the octagon and musicians on the sides of the square. On the bottom of the central slab a big full-blown lotus flower, and, in the centre of it, the figure of *Gajāsūramardini* are carved.

48. The lintel of the *Navaranga* doorway has got Śiva, Pārvati, chouri-bearers and bull carved on it. The ceilings of the same are of varied designs, no two being alike. The niches inside the *Navaranga* contain, *Saptamātara*h (Seven mothers), Śārādā, Gaṇēśa, Mahishāsūramardini, Linga, and Kēśava. The bull which is placed in the centre is very fine.

49. On either side of *Sukhandasi* doorway perforated screens are fixed as in the Kēśava temple and below these *Dvārapālakas* are carved. On the pillars next to the doorway chouri-bearers are carved. The *Sukhandasi* ceiling as well as that of *Garbhagudi* are flat with flowers and flat bands. The image is the usual Linga with a *pīṭha*.

50. These two temples being portions of a single scheme of construction form a monument fit to be placed in first class in the List of Ancient Monuments and well-worthy of preservation. A compound wall should be built round the monument. It is desirable that the duty of keeping the premises of these temples clean and neat should be assigned to the Patel of the Village.

(ii) PROTECTION OF MONUMENTS.

51. A statement showing the amounts spent for the repair and maintenance of the several ancient monuments is given in Appendix A.

52. Inspection Reports from Revenue Sub-Division Officers were received only in respect of the following institutions during the year.

Somēśvara temple at Sōmpur.
Amṛitēśvara temple at Amṛitāpura.
The Darga and temples at Tonnūr.
Lakshmikānta temple at Dēvanūr.
Būchēśvara temple at Kōravangala.

Kīrtinārāyaṇa temple at Heragu.
Channakēśava temple at Ambuga.
Jain Bastis and Kēdārēśvara temple
at Halebid.
Chattēśvara temple at Chatchathalli.
Statue at Kōṇḍajji.

It is very desirable that all the Sub-Division Officers do not fail to visit each and every Ancient Monument within their charge at least once a year as laid down in the Government Order of 14th September 1920 and to send in their Inspection Reports to this department for information.

53. With regard to the preservation of the famous temples at Halebid, Belur and Somnathpur, Government in their Order No. 1199-204—Muz. 135-23-7, dated the 8th March 1924, appointed a Committee consisting of the Muzrai Commissioner, the Chief Engineer, the Director of Archaeology and the Deputy Commissioner of the district in which the monument is situated. The Committee inspected the monuments in question and an estimate based on its recommendations is pending before Government for orders.

54. During the official year slight repairs were executed to the Rock-cut temple at Rāmadurga, Molakālmuru tāluk. An estimate for Rs. 470 for the repair of the Śrī Channakēśvara swami temple at Marle, Chikmagalur taluk, was sanctioned by the Deputy Commissioner, Kādur District, and the work was carried out.

55. Two estimates aggregating Rs. 1,890 for repairing the temples on Chandra-betṭa and Akkan Basti at Sravanbelgola prepared by the Executive Engineer were scrutinised and returned after countersignature for further action.

56. An estimate for Rs. 500 for repairing the Mallikârkjunasvâmi and Nilakanthêśvara swami temples at Kelasi, Sagar taluk, was sanctioned in the Muzrai Department.

57. An estimate for the repair of Channakêśava temple at Hullâkere, Arsikere taluk, was received and returned with the necessary countersignature for further action.

58. The Government in their Order No. 1243-5—Muz. 88-23-S, dated the 12th March 1924, ordered that this department should inspect the row of mantaps newly constructed within the enclosure of Śrī Râmadêvaru temple at Chunchankatte, Yedatore taluk. Accordingly the place was visited by the Architectural Assistant and a report submitted to Government.

59. The Lakshmi Nârâyana temple at Hosaholalu, Krishnarajapete taluk, is a First class monument. It is now proposed to build a compound wall round it with an entrance gateway. A design for the same was called for from this department which was furnished after personal inspection of the spot.

60. A correspondent wrote in a local paper recently that some portions of the ruined Panchalinga temple at Sômanâthpur, had been wantonly destroyed by some mischievous people. This fact has been brought to the notice of the Deputy Commissioner, Mysore District, who is taking suitable notice of the conduct of the perpetrators of the deed. Unless all the Ancient Monuments are "protected" by an act of legislation it is not possible to prevent such acts of vandalism effectively. It is therefore a matter of urgent necessity to bring the "Ancient Monuments Preservation Act" into force within the State as is done in British India.

(iii) MANUSCRIPTS AND PRINTED BOOKS.

61. Mallishêṇa's **Nagakumaracharita** is a manuscript (No. B. 113) throwing some light on the history of the Nâgas. In the beginning of the work, the author whostyles himself as Ubhayabhâshâchakravarti, says that he has rendered in Sanskrit poetry in an abridged form what Jayadêva and others of old wrote partly in prose and partly in poetry in Prâkrit. The story of Nâgakumâra runs as follows:—"Jayandhara, King of Kanakapaṭṭana, in the Magadha country, had two wives, Viśâlâlôchanâ and Prithvidêvi, daughter of Śrîvarma, King of Girinagara in Saurâshṭra. By the first wife he had a son named Śrîdhara and by the second, another son called Pratâpandhara. Once while playing in the compound of a Jaina temple, Pratâpandhara fell into a well containing some serpents and was taken up unhurt. Thenceforward he came to be known as Nâgakumâra. Hearing of Nâgakumâra's valour, Vyâla and Mahâvyâla, sons of Jayavarma, King of Muttra, went to Kanakapaṭṭana and contracted friendship with him. Desirous of getting rid of a competitor for the throne of Kanakapaṭṭana, Śrîdhara led an army against Nâgakumâra and had to fall back in the fight that ensued between them. Under the advice of Nayandhara, Jayandhara's minister, Nâgakumâra, left the country and went to Muttra with Vyâla and Mahâvyâla. In the meanwhile Jayavarma was driven to a forest by his minister Dushtavâkyâ who threw Suśîla, Jayavarma's daughter, into prison when she refused to marry him. On arriving at Muttra Nâgakumâra set her free capturing the usurper and imprisoning him. Suśîla was sent to Harivarma, King of Simhapura, whom she liked to marry. Then in company with Kîrtivarma, a Śâka prince of the city Supratishṭhâ, Nâgakumâra went to Kashmir and succeeded in marrying Tribhuvanarati, daughter of Nanda, the King of that country. From Kashmir he went to Girikûta, a city in the Ramyaka forest, the king of which place was called Vanarâja. He also married Lakshmîmati, Vanarâja's daughter. Learning there that Vanarâja's grand-father was driven thither by the grand-father of Sômaprabha, the then king of Paundravardhana, the former capital of the ancestors of Vanarâja, Nâgakumâra sent Vyâla to punish Sômaprabha. Accordingly Vyâla went there and succeeded in bringing Sômaprabha as a prisoner.

On this occasion Achchhêdya and Abhêdya, sons of Jayavarma, King of Supratishṭhâ, became allies of Nâgakumâra in his wanderings of adventure. In the forest of Jâlantika, Sahasrabhatas, a band of five hundred warriors, took service under Nâgakumâra. With these and other followers Nâgakumâra went to Antarapaṭṭana and was given a hearty reception by Simharatha, the king of that city.



CHANNAKESAVA TEMPLE AT MOSALE, SOUTH-WEST VIEW.

Mysore Archaeological Survey.

1871
1872
1873
1874
1875
1876
1877
1878
1879
1880
1881
1882
1883
1884
1885
1886
1887
1888
1889
1890
1891
1892
1893
1894
1895
1896
1897
1898
1899
1900

Meanwhile Simharatha received a letter from Harivarma, King of Girinagara in Saurāshtra, requesting military help against Chandrababha, king of Sindhubudēsa, who on Harivarma's refusal to give his daughter in marriage to him laid siege to Girinagara. No sooner was the intimation received than Simharatha with Nāgakumāra and his brave followers set out for Girinagara. In the war that ensued between the two armies Chandrababha was defeated and taken prisoner along with his allies, Jaya, Vijaya, Śūrasēna, Pravarasēna, and others. Elated with the joy of victory, Harivarma gave his daughter in marriage to Nāgakumāra.

Continuing his adventure, Nāgakumāra went to Kauśāmbī and married the seven daughters of Subhachandra, King of that city, and also the daughter of Abhichandra, King of Nāgapura in Kurujāngala. Going to the south he married Jayalakshmi, daughter of Mēghavāhana, King of Madura in the Pāṇḍya territory. Passing to Ujjayini he married the daughter of Jayasēna, King of the Avanti country. While in the south he paid a visit to Kānci and was given a cordial reception by Pallava, the King of that city. Passing to Dantipura, the capital of Chandragupta, he married his daughter Madanamānjushā and arriving at the city of Trilōkatilaka in Kongālaya, the capital of Vijayandhara, he married his daughter Lakshminimati.

On this occasion Nāgakumāra was told by a Jaina ascetic that in his former birth he was the son of King Mahēndravikrama and that he was then called Nāgadatta. By Lakshminimati, daughter of King Vijayandhara, Nāgakumāra had a son called Dēvakumāra and when he grew old, he installed his son Dēvakumāranāga on his throne in Kanakapaṭṭana and himself retired to a forest as a Jaina ascetic.

62. At the conclusion of the tale it is said that Nāgakumāra lived a thousand years in the epoch of Nēmi, one of the 24 Tīrthankaras.

63. In the Uttarādhyayana Sūtra (P. 688, Calcutta Ed.) Dharaṇēndranāga is said to have protected Pārśvanātha when the latter was attacked by Kamathāsura.

64. In the Sthānānga Sūtra (Page 357) we are told that among the five Commanders of King Nāgendrakumāra, Rudrasēna was the Commander of Infantry. In the same Sutra (P. 464), it is further stated that among the Commanders of the army of Dharaṇanāgakumāra, Rudrasēna was the Commander of Infantry.

65. Bristling as is the above story of Nāgakumāra with various forms of additions and omissions, it cannot be denied that it has some historical basis. Though Śaka and Pallava are rather the names of dynasties than of individual kings, still the mention of those names definitely marks the period of the adventures of the Nāgakumāras. Though almost all the kings mentioned in the story are said to have allied themselves with Nāgakumāra by giving their daughters in marriage to him, it is worthy of notice that no such thing is mentioned in the case of the Pallava King. It is probable that as the Pallavas had married Nāga princesses, the Nāgas, conforming to the Hindu custom of not exchanging daughters in marriage might have declined to marry the Pallava princesses in return.

66. Again though nothing is known of Harivarma, Simharatha, Chandrababha, Jaya, and Vijaya and others mentioned in the story, names such as Rudrasēna, Chandragupta and Pravarasēna cannot be said to be as fictitious as the former. That these are the names of famous kings that played an important part in the period of the Śakas and the Pallavas, is well known to historians. Though there had been two kings of the same names in the period, chronological considerations require that Rudrasēna should be the Śaka Rudrasēna II, Chandragupta the first Chandragupta of the Gupta dynasty and Pravarasēna the first Pravarasēna of the Vākātakas.

67. According to the chronology of the Śakas, or Kshatrapas, the date of Rudrasēna II is about A. D. 258. It has been pointed out in my Archaeological Report for the year 1922-23 that the traditional date of Chandragupta I is about A. D. 250.

68. It follows therefore that the period of the Nāgas fell between A. D. 200 to A. D. 300. Of the nine Nāgas mentioned along with the Guptas in the Vishnupurāṇa, the first four seem to have been (1) Dharaṇēndranāga, (2) Nāgadatta (3) Nāgakumāra, and (4) Dēvakumāranāga.

69. It must however be borne in mind that the above information furnished from manuscripts cannot be relied upon so long as it is not supported by epigraphical or numismatic evidence. It can only be regarded as a basis for further investigation.

70. The **Gadyakaranamrita** of Sakala-Vidyâchakravarti who styles himself Kavirâjarâjabhinavabhaṭṭabâṇa Kalikâla-Kâlidâsa Kâhala-Kavi-Sârva-bhaṇṇa Kâla-Kavikalabha is an excellent historical prose work in Sanskrit written after the model of Bâṇa's Harshacharita. The subject treated of in the work is the 90 days' battle of Śrīrangam between Narasimha II, son of Tribhuvanamalla Viraballâḷa of the Hoysala dynasty and the combined army of the Pândyas, the Magadhas and the Kādavas (Pallavas) about a few years before Virasômêśvara's marriage and accession to the throne in A.D.1234. Unfortunately the manuscript is incomplete. The poet seems to have been a Śaivaita in religion and to have set a high value upon the poetical merits of his own work. He makes Kailâsa, the abode of Śiva, the scene of the narration of the story of the Gadyakarnâmrta. Vyâsa is made to read the work before Śiva and his followers in Kailâsa.

71. The poet traces the cause of the war between the Pândya and the Hoysala kings to a mythical feud between Paraśurâma, Śiva's disciple and Skanda, Śiva's son, who, owing to their mutual curse to be born as human beings, were born on the earth, one as the Pândya King and the other as Hoysala Narasimha II and entered into a terrible war with each other. The real cause of the war seems to be the rivalry between the Pândya King and Tribhuvanachakravarti Râjarâjadêva-chôḷa in alliance with Narasimha II of the Hoysalas. Just when Narasimha was about to celebrate the marriage of Sômêśvara, his son by his first wife Kalâvati, who died about three years after his birth. Râjarâjachôḷa's territory was invaded by the combined army of the Pândyas, the Magadhas, and the Kādavas. Before Narasimha could send his army to help Râjarâja against the combined army, Râjarâja was taken prisoner by the Kādava King and imprisoned in the fortress of Jayantamangala. On hearing the news, Narasimha made a hurried march to Jayantamangala and defeating and slaying the Kādava king (called Nijâhu?) released Râjarâja. Then marching with his army to Śrīrangam, he engaged the combined army in battle for 90 days at Śrīrangam, and routed it out. Thenceforward the Pândyas became tributary vassals to the Kuntalêśvaras, i.e., the Hoysalas.

72. The portion of the manuscript in which the genealogy of the bride is given is wanting in the Library copy. All that can be made out from what is contained in the manuscript is that Nandidêva and Kshêmarâja, sons of Vallabha, king of Guzrat, were driven out of their kingdom on account of their wickedness, that while Nandi married a princess of Paramâra dynasty, Kshêmarâja married Surapâla's daughter and that both lived under his protection. When on the death of Surapâla Guzrat fell into the hands of enemies, Nandidêva migrated to Kânci and lived there.

The manuscript abruptly ends here. It may, however, be safely conjectured that the bride selected for Sômadêva was a descendant of the family of Nandidêva of Guzrat. The information thus supplied by the manuscript regarding the fall of the Pândyas and the revival of the Chôḷas corroborates that recorded in the inscriptions of the Hoysalas. No inscription of the Hoysalas fails to mention the part played by the kings of this line in putting down the Pândyas and rendering the power of the Chôḷas firm.

73. Another manuscript noticed during the year is Rudrasimha's **Vijnanatarangini** descriptive of the life of a mythical king called Śankaradâsa who is stated to have been a worshipper of Śiva and Viṣṇu. The date of the composition of the work is stated as follows:—

Vaikrama-vâji-sênâni-mukhâbdhi-kshiti-sammite

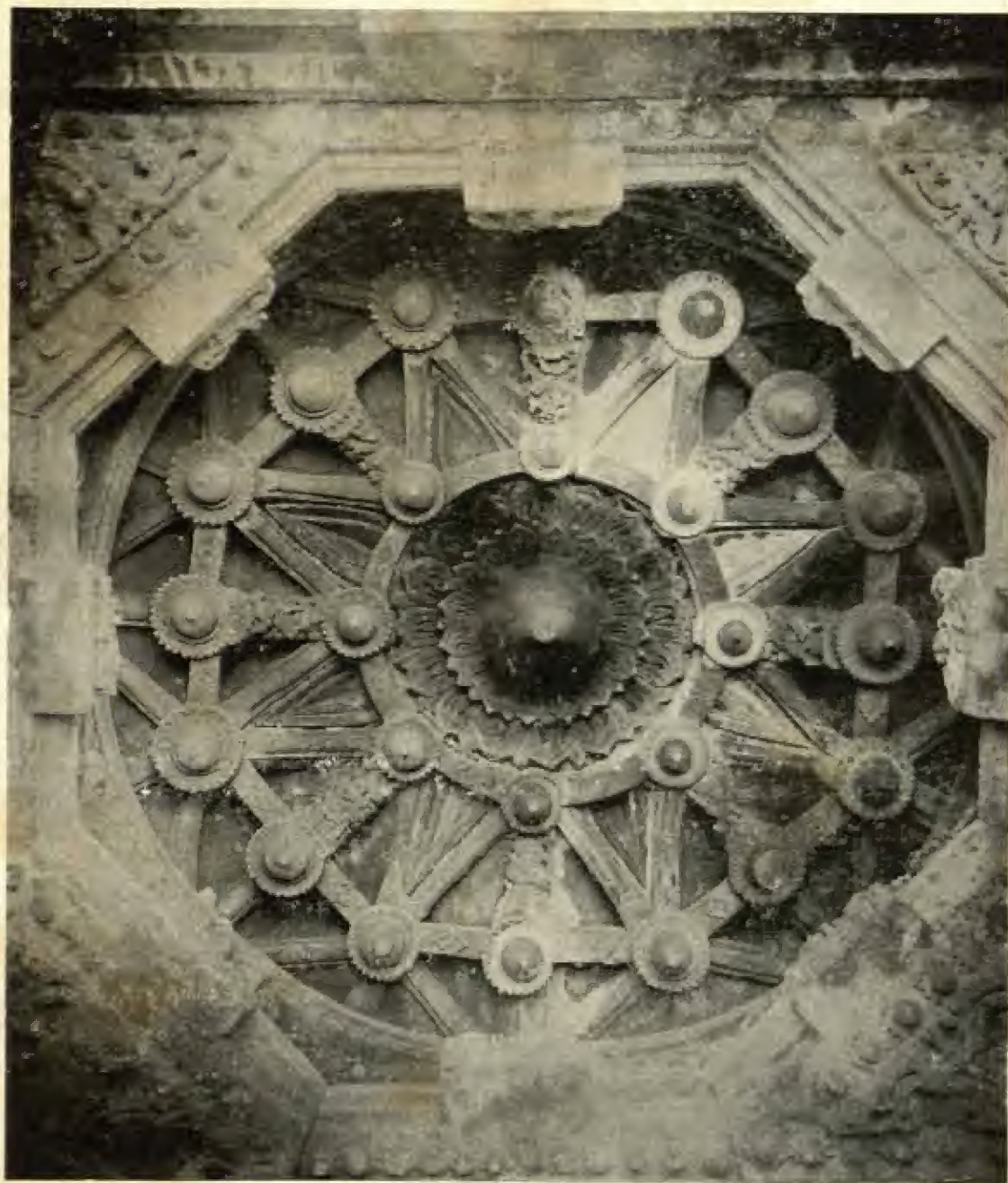
Varshe Somadine punye sarvapâtakanâṣini

Svajanmadivasê chéyam Kṛishṇajannâshtami-tithau.

In the Vikrama year 1467 (= A. D. 1411), on Monday the eighth lunar day of the dark half of the month Śrâvâṇa, it being his (Rudrasimha's) own birthday, this work was brought to a close.

74. The genealogy of the author given at the conclusion of the work is as follows:—

- Date (1) Vyâbudeva, king of Karṇapurârâshṭra.
(2) Kīrtisimha, son of (1)



CHANNAKESAVA TEMPLE AT MOSALE, CEILING OF THE FRONT PORCH.

Mysore Archaeological Survey



NAGESWARA TEMPLE AT MUSALI, SIDE VIEW.

- (3) Rāmasimha, son of (2)
 (4) Dalelasimha, son of (3)
 A. D. 1411 (5) Rudrasimha, son of (4)

and the author of the work.

75. Another manuscript noticed during the year is Miśradhitrêśvara's **Dvija-rajodaya** treating of auspicious lunar days. While speaking of his patron, Dvārakādāsa, a descendant of the Mānōnnata line of kings, the author gives his genealogy as follows:—

- (1) Āśāditya, king of Kanyakubja.
 (2) Śiru, eldest of the ten sons of (1) devoted himself to religion, renouncing his inheritance, while the rest of the sons divided the kingdom among themselves.
 (3) Jagannātha, son of (2), reclaimed his paternal share and resided in his capital Devapur, south of the Ganges and north of the town called Kautsi.
 (4) Dāmōdara, son of (3)
 (5) Bhāgratha, son of (4)
 (6) Chandrasēna, son of (5)
 (7) Dvārakādāsa, son of (6) and patron of the author; and who made Indrapura his capital.

76. In his *Madanaratnapradīpika*, Madanasimha speaks of himself as a descendant of the Mānōnnata line of Kings and gives his genealogy as follows:—

- (1) Dāmōdara
 (2) Mahipāla, son of (1)
 (3) Śaktisimha, son of (2)
 (4) Madanasimha, son of (3).

The Dāmōdara of this line might probably have been the same as the Dāmōdara, son of Jagannātha, mentioned above. The Mānōnnatas are said to have had "Kōdaṇḍaparasa'urāma" as their title. As Hēmādri and Mādhava are quoted in the *Madanaratnapradīpika*, Madanasimha cannot be earlier than the 14th century A. D.

77. Sōmacharitrangani's **Guruganaratnakara** (Printed at the Dharmabhyudaya Press, Benares 1910) is another work which throwing as it does a flood of light on the History of Guzrat in the latter half of the fifteenth century, deserves careful study. Speaking of the authoritative nature of his work the poet says that he has described partly what he saw with his own eyes and partly what he heard from others. The work was written in A. D. 1485. The subject treated of in the work is the life and work of Lakshmisāgaragani of Tapagachchha. Dēvarāja was the name by which Lakshmisāgara was known before he was admitted into the order of the Jaina ascetics. He was born in A. D. 1409 in Umāpura in Guzrat. His father was known as Karwasimha of the Ukeśa family, a branch of the Prāgvātas. His mother's name was Karmadēvi.

Having been educated by distinguished Jaina scholars, he acquired a taste for Jaina religion and philosophy. With the permission of his parents he was admitted into the order of the Jaina monks of the Tapagachchha and was thenceforward called Lakshmisāgara. Mahade, a distinguished Jaina scholar of Dēvagiri, admired his scholarship and gave him the titles of Gani and Paṇḍita in A. D. 1440. Then on the occasion of the centenary festival of the Tapagachchha Munisundarasūri, the head of that gachchha, gave him the title of Vāchaka in the presence of King Bhīma. In A. D. 1452 Lakshmisāgara was raised to the position of a sūri. During the festival celebrated on this occasion there was present his father Karwasimha of the Prāgvāta line with his friend Vayuja. Ratnaśekhara-sūri, Udayanandi, and Sōmadēvasūri were all contemporaries with Lakshmisāgarasūri. Sōmadēvasūri was a distinguished poet and his poetical skill was admired by King Kumthakarna of Mēvād, King Jayasimha of Pāvakavani, and Hāma and others. On the demise of Munisundarasūri and his successor Ratnaśekhara-sūri, Lakshmisāgarasūri became the chief of the Tapagachchha in Lāṭapalli in A. D. 1461. He succeeded in combining the various Ganas of the Jains and bringing them all under the Tapagachchha.

78. One of the most important reforms he introduced in the Tapagachchha was the conversion of a number of Digambaras into Śvētāmbaras and in connection with the *Paridhāpana*, clothing ceremony of the Jaina ascetics, a great festival was celebrated. Under his influence almost all the kings in different parts of Guzrat abandoned the policy of destruction, and for their own good and for the prosperity of their people formed a circle of Kings. Vāchaka, Vibudha, Gani, and Sūri are the four titles which (the University of) the Tapagachchha conferred on the students of Jaina religion and philosophy according to the standard of learning they had acquired. The names of a number of scholars on whom the above titles were conferred are mentioned in the work. What is more interesting is the admission of women candidates for the degree of this religious University. The various degrees conferred on women are Gaṇini (Leader of a Gaṇa or group) 2. Pravartini (worker) and (3) Mahattara, (the great). The names of the women on whom the above degrees were conferred are also mentioned in the work. A lady called Chūla on whom the title of Gaṇini had already been conferred was given the title of Mahattara on the occasion when the title of Vāchaka was conferred on Sōmadēva and Hēmahamsa (Ch. III. 7). In the midst of a great festive gathering called for the purpose in Aśāpalli, lady Sōmalabdhiganini was raised to the rank of Pravartini. (Chapter III. 14). In a great festival organised for the purpose in Hādurga the degree of Sūri was bestowed on three scholars, Vāchaka on six students and Pravartini on eight ladies. (Chapter III. 61).

79. No less is it pleasing to note that the relation between the Mahammadan conquerors of Guzrat and Malava and the original kings, nobles and the people was most cordial. While the people and especially the Gaṇas and Gachchhas of the Jainas called the Mahammadan Kings Suratrāṇa Sukhas, i.e., those who found their happiness in the protection of gods, the word being derived from Sultan, and Prajāpriyas (beloved of the people), the Mahammadan kings were not slow to appreciate the loyalty of the people, their nobles and their original kings. The most trusted ministers of the Mahammadan kings seem to have been selected from among the nobles and a number of ancient kings also seem to have retained their sovereignty, though on feudal tenure. Thus Chandra, prime minister of Ahmad of Hadalavi in Mālava, is said to have been a Jaina and to have caused the construction of not less than 72 Jaina temples. This minister is said to have been a descendant of the Prāgvāṭa line and to have spent about four lacs and four Kalās in charity. Gadarāja, another minister in Ahmadabad is said to have caused the construction of a big Jina temple at the cost of 30,000 Drama Tankas. Śūra and Vira, two chiefs of the Prāgvāṭa line of kings are said to have been held in high esteem by the Pādshāh, Ghiyāsudīn. Dēvisimha and Mēgha, descendants of the Prāgvāṭa family, are said to have also been ministers, in Ahmadabad and of them Mēgha is said to have received the title of Māfer Malik from the Mahammadan sovereign of Guzarat.

Besides Bhīma and Kumbhakarna, the other kings who are said to have exercised sovereign power are (1) Bhānu, (2) Laksha, (3) Pata and (4) Karma, though nothing is stated about the extent of the territory over which they ruled.

THE PRAGVATA DYNASTY OF KINGS.

80. The earliest reference to this dynasty of kings is found at the close of Chandapāla's commentary on Trivikramabhaṭṭa's **Nalachampu**. Speaking of himself the commentator styles himself as the brother of Chandasimha, the eldest son of Yaśorāja of the Prāgvāṭa dynasty. The Guruganaratnākara furnishes some more interesting details about the history of the Prāgvāṭa line of kings. Their capital is said to be Samadhika in Guzrat. The Guruganaratnākara begins the line with Chaitrasimha, the elder brother of the father of the famous Sōmasundaragani. Their genealogy is stated to be as follows:—

- (1) Chaitrasimha.
- (2) Indrajit or Ilabūṭaḍa, son of (1).
- (3) Kāla, son of (2).

(4) Kāla had six sons called (i) Nāda, (ii) Vēda, (iii) Sadgangude, (iv) Samala, (v) Dhira and (vi) Vira. Samala had four sons called (i) Sajjana, (ii) Nimba, (iii) Mana, and (iv) Lampaka.



NAAGESWARA TEMPLE AT MOSALE—VIEW OF TOWER.

(i) Sajjana is said to have migrated to Mālava with the family of Nimbā when kings chased and driven out by enemies to hills and caves perished in numbers and when Sajjana was the only protector of the Āryas against the Mahammadan invaders and thieves. He resided at Pārṇa Vihāra. His wife was called Pūrnadēvi. (6) Karma, son of (5) married Sōmi in A. D. 1446.

He became the head of the Jaina Sangha and changed his capital to Āgara. He had three sons, called (i) Ratna, (ii) Sujēsa and (iii) Mēgha and also three daughters named Khambhi, Maniki, and Chāruhiru. Of these Ratna married Ravum and had a son called Karma and a daughter named Rahi. Sujēsa married Hyāman and had a son called Jiva, while Mēgha had two daughters Dāpu and Ranji.

Karma is said to have been a more generous king than Vastupāla and others. He is said to have been honoured even by Khans, Khojas, Mirs, and Ummars and to have been ever ready to relieve the distress of the poor by establishing feeding houses.

When there was a drought in Mālava, Megha is said to have showered his gold among the poor and is also said to have received the title of Māfer Malik from the Sultan.

Ratna, Mēgha and others are said to have obtained a Farmān (order) from the Sultan and made a pilgrimage to Ratnamala Iladurga, the capital of Bhānu, Jerikapalli, Arbudāchala, Sirohika, and other sacred places of the Jains.

THE WORD KARNATA.

81. Originally the word Karnāṭa seems to have meant Kar-nādu, a country of black soil and the word Karnāṭa must necessarily have been a corrupt form of it. In this form it occurs in Trivikramabhaṭṭa's Nalachampu. This work cannot be later than the 10th century, inasmuch as it is quoted by Bhōja of Dhāra in his Sarasvatikanṭhābharaṇa. Both the author of the Nalachampu and its commentator appear to have been familiar with the Kannaḍa language. While interpreting the word 'Nashṭa charya' in P. 221 of the text, the commentator gives 'Kannamuchchāle' (hide and seek) as its Kanarese equivalent. Again while giving the meaning of 'Paribhāshā' in P. 146 of the text, he takes it to mean Karnāṭa and other languages. Trivikramabhaṭṭa himself uses the word Karnāṭachēṭi, prostitute or servant girl of the Karnāṭa country, showing thereby his acquaintance with the Kannaḍa people and their country.

PART II—EPIGRAPHY.

82. The total number of Epigraphical records collected and published during the year is 124; of these 21 are copperplate grants and 103 stone inscriptions. Out of the 21 four are the grants of early western Ganga Kings.

83. Before going to deal with the texts, translation, and historical aspects of the inscriptions in general and of the Ganga plates in particular, it appears necessary to summarise here the various reasons put forward for and against the acceptance of the Ganga plates as genuine.

84. The total number of Ganga plates so far discovered and published comes to about 50. In respect of the texts of the grants and the names of the successive Kings enumerated in them, the plates are all almost similar with the exception of four plates, (1) the Penukonda plate (published in E. I. Vol. XIV P. 331), (2) the Chūkuṭṭur grant of Simhavarma (published for the first time in this Report), (3) the Chikkaballapur plates of Jayateja (M. A. R. 1914), (4) Tagare plates of Polavira (M. A. R. 1918) which in their genealogical account differ not only from one another, but also from all other Ganga plates.

85. Apart from this divergence in genealogy, many of the plates are not dated, and in many of those grants which are fully dated the details do not work out correctly. (1) The Tanjore grant of Arivarma for example (I. A. VIII, 212) is dated Śaka 169 Prabhava, Phālguna Amāvāsyā Bhṛigu. But according to Swami Kannu Pillai's Tables, Phālguna Amāvāsyā, of Śaka 169 (= A. D. 248) coincided with Sunday the

12th March, A.D. 248, but not with Thursday as stated in the grant. (2) Likewise the Tagare plates of Tadangāla (Mādhava II) are dated Śaka 272 Śādharaṇa, Phālguna Ama Adivāra. But Phālguna 30 of Śaka 272 (= A.D. 350) fell on Thursday the 14th March, A.D. 350 but not on Sunday.

(3) Similarly the Marcara grant of Avinita (I. A. I., 362) is dated Śaka 388 Māgha Śu. 5 Sōmavāra. But Māgha 5 of Śaka 388 (= A. D. 466) was Tuesday the 27th of December, A. D. 466 but not Monday.

(4) Likewise the Javali grant of Śrīpurusha (E. C. VI. Mg. 36) is dated Śaka 672 Vaiśākha 5 Sōmavāra. But Vaiśākha 5 of Śaka 672 (= A. D. 750) corresponded with Thursday the 16th April of A. D. 750 but not with Monday.

(5) In the same way the Hosur grant of Śrīpurusha (E. C. X. Gd. 47) is dated Śaka 684 Vaiśākha Śu. 15 Śukravāra. But Vaiśākha Śu. 15 of Śaka 684 (= A. D. 762) coincided with Tuesday the 13th March, but not with Friday, as mentioned in the grant.

(6) Similarly the Manne grant of Mārasimha (E. C. IX. Nl. 60) is dated Śaka 719 Āshāḍha Śu. 5 Sōma. But Āshāḍha Śu. 5 of Śaka 719 corresponded to Sunday the 4th July of A. D. 797 but not to Monday.

(7) Similarly the date of the Namasapur grant of Rājamalla (E. C. V. Kl. 90) is Śaka 824 Phālguna Śu. 5 Budha. But Phālguna Śu. 5 of Śaka 824 (= A. D. 903) was Friday the 4th February but not Wednesday as stated in the grant.

(8) In the same way the Sūḍi grant of Būtuga (E. I. III. 164) has the date Śaka 860 Vikāri Kārtika Śu. 8 Ādivāra. But Kārtika Śu. 8 of Śaka 860 (= A. D. 938) fell on Thursday the 4th October, but not on Sunday, as mentioned in the grant.

(9) Likewise the Kūḍlūr grant of Mārasimha (M. A. R. 1921) is dated Śaka 884 Rudhīroḍgāri Chaitra Śu. 5 Budha. But Chaitra Śu. 5 of Śaka 884 (= A. D. 962) fell on Tuesday the 13th March but not on Wednesday, as specified in the grant.

(10) As opposed to the above there are however two instances in which the details of the date work out correctly. For example, the Gaṭṭavāḍipura grant of Nitimārga Ereyappa (E. C. XII. Nj. 269) contains the date, Śaka 826 Mārgaśīra 15 Sūryavāra. Mārgaśīra 15 of Śaka 826 (= A. D. 904) coincided with Sunday the 25th November as stated in the grant.

(11) Like the above the Ālūr grant of Yuvarāja Mārasimha (of the present Report) contains the date Śaka 721 Śrāvāṇa Śu. 15 Sōmavāra sōmagrahaṇa. Here also, Śrāvāṇa 15 of Śaka 721 (= A. D. 799) corresponded to Monday the 22nd July as stated in the grant. It was also a day of lunar eclipse.

86. In addition to the divergence in genealogical accounts and the inconsistency in the details of dating there are other reasons urged for rejecting these grants as spurious. They are (1) badness of the orthography (2) Palaeography of the grants betraying a later date, (3) the unduly long periods of reign assigned to many of the Kings (4) suspicious form of the names given to the engraver and the witnesses, and (5) lack of external or internal corroborative evidence.

87. These are the reasons which led the late Dr. Fleet to reject the Ganga plates as spurious and regard the dynasty as the fabrication of interested persons. Before he came in possession of the facts furnished by the Penukonda plates of Mādhava (J. R. A. S. 1915 P. 471) his opinion on the Ganga plates in general was as follows :—

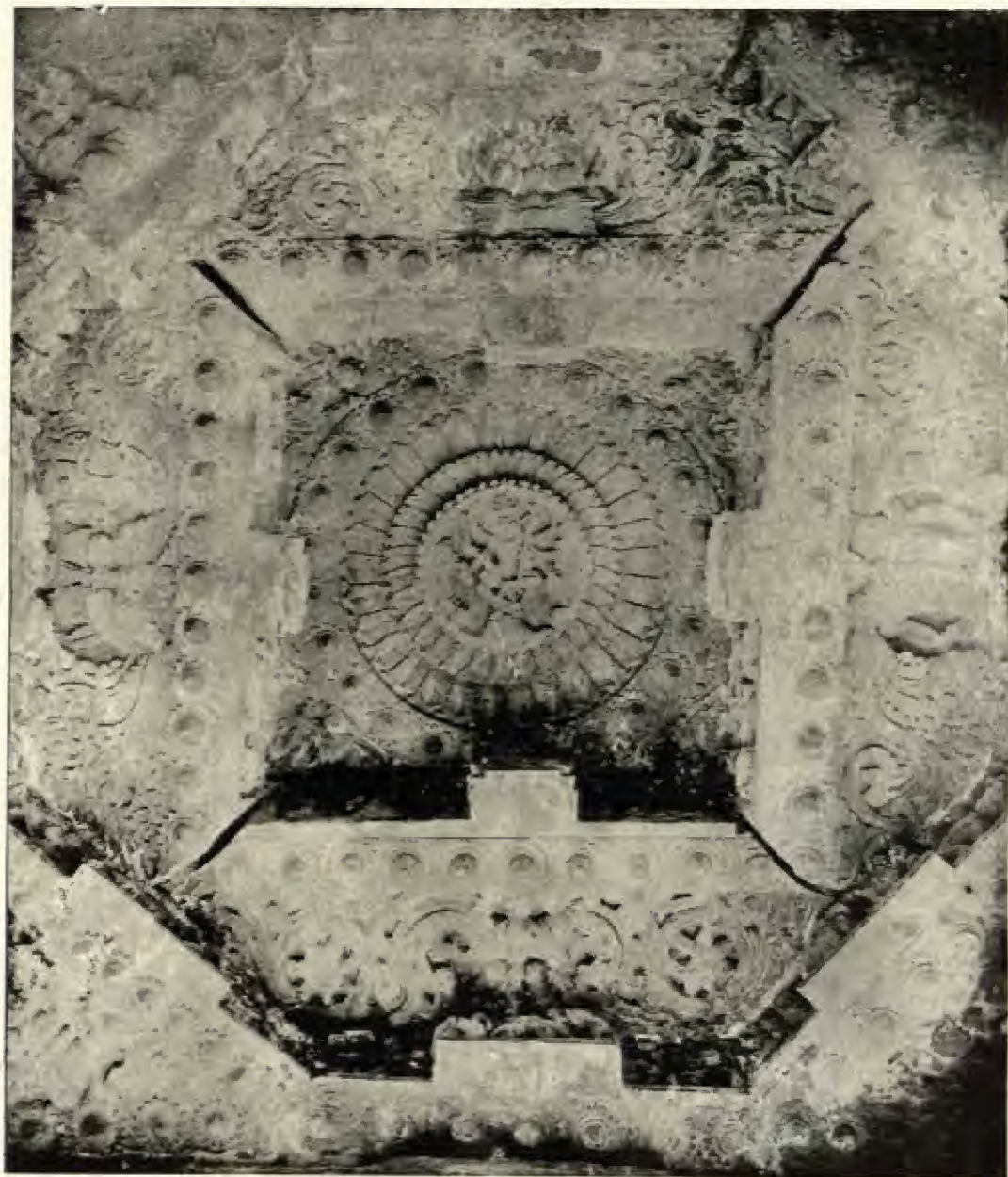
“It is hardly possible, after the detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle for any historical or antiquarian purposes¹”.

88. Though he thus rejected the Ganga grants as spurious and the dynasty as a fabrication, he however accepted the existence of one, Śrīpurusha-muttarasa (A. D. 788) as a historical personage belonging to the western Ganga lineage², consigning the earlier kings to the category of Purūravas and Budha of the lunar race.

89. But in the light of the Penukonda plates discovered and published in 1913-1914, he had to change his opinion on this controversial question. Regarding this plate this is what Dr. Fleet has stated (J. R. A. S. 1915, P. 471.—472):

¹ E. I. Volume III, P. 171.

² Do P. 173.



NAGESVARA TEMPLE AT MOSALE, CEILING OF THE FRONT PORCH.

Mysore Archaeological Survey.

the book
and
contains

the

the

the

the

the
the
the

the

the

" This new record from Penukonda is in Sanskrit.....and in characters of an early type of the alphabet of Western India. It gives a short pedigree.....Its object is to recite that Mādhava II granted to a Brahman.....65 plots of land in Paruvi district. The charter was written by Apāpa, son of the Gold-smith Ārya. In its characters, language, and orthography, this record stands all the usual tests and its execution is good throughout. In all respects it contrasts very favourably with the other records of the same series, of which some are plainly spurious and others are to say the least doubtful. And my conclusions about it are that we have here at last a genuine early Ganga record and that on the Palaeographic evidence it is to be placed about A. D. 500 and somewhat before that year rather than after it: A. D. 475 seems a very good date for it".

90. By no means dissimilar to the Penukonda plates in respect of characters, language, and orthography are the two Ganga plates, (1) the Chūkuṭṭūr grant of the Ganga King, Simhavarma and (2) the Kodanjeruvu grant of the Ganga King Avinita, discovered by this department and published in this Report. As will be seen from their facsimiles, these two grants like the Penukonda grant are in Sanskrit, in prose throughout with the exception of the usual imprecatory verses at the end. They are engraved by Apāpa who is perhaps the same person as the engraver of the Penukonda plate. The latter calls himself the son of the Goldsmith Ārya, while the former is designated as Bānapurēśa, headman of Bānapura. On palaeographic grounds and also on the evidence furnished by the name of the engraver, they must necessarily be assigned to the same period, as that of the Penukonda plates, A. D. 400—500. But in respect of the genealogy of the kings mentioned in them, they all differ from one another. The genealogies furnished by them are as follows:—

Penukonda plates.	Chūkuṭṭūr plates.	Kodanjeruvu plates.
(1) Konkanivarma	(1) Konkanivarma	(1) Konkanivarma
(2) Mādhava I	(2) Mādhava, I son of (1)	(2) Mādhava I, son of (1)
(3) Ayyavarma, son of (2) and anointed by the Pallava King Simhavarma.	(3) Krishnavarma, son of (2)	(3) Harivarma, son of (2)
(4) Mādhava II, son of (3) and anointed by the Pallava king Skandavarman.	(4) Simhavarma, son of (3)	(4) Vishnugōpa, son of (3)
		(5) Mādhava II, son of (4)
		(6) Avinita, son of (5) and the sister of Krishnavarma of the Kadamba dynasty.

91. There can be no doubt that the three plates belong to three different branches springing from Mādhava I, son of Konkanivarma; and there is reason to believe that the child king Avinita under the regency of his mother, the sister of Krishnavarma II of the Kadamba dynasty, was contemporary with Mādhava II of the Penukonda branch and also with Simhavarma of the *Chūkuṭṭūr branch inasmuch as the same person Apāpa appears to have engraved the plates issued in the name of Mādhava II of the Penukonda branch, Simhavarma of the Chūkuṭṭūr branch and the child king Avinita of the main line. Accordingly the genealogy can be recast as follows. —



*For facility of distinguishing the three lines, the two branches are called after the plates under consideration here.

92. A glance over the genealogy sketched above will show that there are four kings in the first two branches as against five in the main line, inasmuch as the 6th king Avinita, is stated in almost all the plates to have been anointed, on the lap of his widowed mother. It can therefore be assumed that the child king Avinita was contemporary with Mādhava II of the Penukoṇḍa branch and Simhavarma of Chūkuṭṭū branch. Even if the titles, Bānapurēṣa and Suvarṇakarārya-putra be taken to indicate different personages, similarity in name points to the conclusion that they must belong either to the same family or to the same period. This is confirmed not merely by the similarity of the alphabetical characters of the three plates, but also by equality in the number of generations in three collateral branches from Mādhava I. Chronological considerations based upon the synchronism of the Ganga kings with the Pallavas, the Kadambas, and the Guptas lead to the conclusion that the three kings, Mādhava II of the Penukoṇḍa branch, Simhavarma of the Chūkuṭṭū branch, and Mādhava II or young Avinita of the main line must be contemporaries. According to Simhasūri's Lōkavibhāga, Simhavarma of the Pallavas of Kānchi lived about Śaka 380—A. D. 458. It follows therefore that his son who installed Mādhava II on the throne must have been ruling over Kānchi about A. D. 475. As Kākutsthavarma of the Kadambas in the Tālagunda inscription is stated to have given his daughter to the Guptas (probably to Chandragupta II), his date is A. D. 400 according to Dr. Fleet's conclusion on the Gupta era and A. D. 300 according to traditional chronology referred to in my Report last year. Accordingly Krishṇavarma II, fifth from Kākutsthavarma may be taken to have lived about A. D. 450 to 475. In Dr. Fleet's scheme the reigning periods for the four kings from Kākutstha would be very short and in my scheme they would be a little longer. Any how Avinita may be taken to have been an anointed child-king in A. D. 475.

93. Closely following the above plates and almost similar to them in respect of the alphabetical characters, language, and orthography is the Nallāla grant of the Ganga king Durvinīta, son of Avinita, from whom the former was removed by about 50 years. The name of the engraver of this grant is Ghanambāchārya, as distinguished from Apāpa who lived about 50 years before him. The genealogy of kings mentioned in this grant is that of the main line as distinguished from the other two branches. Now if the Penukoṇḍa plates are regarded as genuine, there is no reason why the Chūkuṭṭū, the Kodanjeruvu, and the Nallāla grants should not be relied upon. None of the reasons specified by Dr. Fleet for rejecting copperplate grants as spurious is applicable to these three grants or the Penukoṇḍa plates. From this it follows that the three branches of the western Ganga Kings springing from Mādhava I and ending with Durvinīta are as true as those later kings springing from Śrīpurusha Muttarasa whose existence at Śaka 710—A. D. 788 is vouched by a stone inscription at Kalkūr in Sira Taluk (*Vide* M. A. R. 1918) and is admitted by Dr. Fleet as well.

94. Now between Durvinīta and Śrīpurusha there are only four kings, one succeeding the other: There is no reason why the existence of these four kings should be doubted when those that preceded and followed the four are admitted to have been historical.

95. Admitting that some of the Ganga grants are spurious, it may be asked what is the meaning of a grant being spurious? When it is said that a grant is spurious what is meant is that the contents of the grant are false. The contents of a grant consist of three or four things, (1) the name and genealogy of the granter, (2) the name and genealogy of the grantee, (3) the object granted and (4) the time when it was granted. Of these, the grantee in whose favour the grant may be presumed to have been forged must necessarily exist, as otherwise there would be no motive for the creation of a grant. Secondly unless the existence of the granter and his family is well known to the public at large at the time no sane person would create a grant as issued by him, nor would a granter like Nītimārga Ereyappa or Mārasimha permit the composer of a real grant issued in his name to invent false names of his ancestors, unless those names are well known names of gods or celestials.

96. Harivarma, Viṣṇugōpa, Avinita and Durvinīta are not the names of gods, but clearly names of men. Hence it follows that the genealogy of the granter so far as human ancestry is concerned is as genuine as the granter himself.

But as regards the object of the grant and its time it is possible that in nine out of ten cases it may be false. Hence inconsistency in the details of dating may be taken as an indication of a grant being false only with reference to the object granted, but not with regard to the existence of the granter and his family.

97. It may however be presumed that a grant may be forged in the name of a false king of a false dynasty and presented for the acceptance of a ruler of a later period. But it is hard to believe that as many as fifty or more grants with the same phraseology issued in the name of almost every descendent of a dynasty containing many descendents are all forged, in a number of places far distant from each other. Hence it may be concluded that the Ganga dynasty is as true as the Hoysala and other dynasties of Mysore and that among the copperplate grants relating to this dynasty only those which stand the tests of genuineness are reliable.

98. Of the four Ganga plates published in this Report, the Chūkuṭṭūr grant of Śimhavarma, the Kodanjeruvu grant of Avinṭa, and the Nallāla grant of Durvinṭa stand all the tests of genuineness quite well and can therefore be taken to be reliable. As regards the fourth, the Ālūr grant of the Ganga King Mārasimha, its genuineness may be questioned, inasmuch as some additions are made after the subscription of the engraver's name, Viśvakarmāchārya, which is also held as suspicious. But as already stated, though the genuineness of the grant may be questioned, the genealogy of the Kings and the synchronistic and other historical matters mentioned in it cannot be doubted. So far as these matters are concerned, the grant is merely a copy of other genuine grants.

99. Among other copperplate grants discovered during the year and noticed in this report, six are of the Vijayanagar Kings, Harihara, Śāluva Narasimha, Kriṣṇarāya, Achyutarāya, and Raugarāya, three of the Mysore Kings, Chāmarāja Voḍeyar VI and Kriṣṇarāja Voḍeyar II; one each of Baichappanāyaka of Āvatinādu, of Raṇabairegaṇḍa of Hoḷavanahalli, of Bêlūr Kriṣṇappanāyaka, and five others of minor Nāyakas.

100. Among important stone inscriptions two relate to the Ganga kings Śrīpuruṣa and Śivamāra, two to Nītivākya-permānadi and Ereyapparasa, one to Eastern Chālukya king Mativarma (?), seven to Nolamba kings of the ninth and tenth centuries A. D., two to Rājêndrachôla, eight to Hoysala kings, twelve to Vijayanagara kings, three to Nanjarājapattana chiefs, and one to the Kaivāra chief Sôyidêva.

101. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

HASSAN DISTRICT.

Arkalgūd Taluk.

On a stone set up at the entrance to the village Rāgimarūr in the hobli of Rāmanāthapura.

Size 3' × 3'.

Modern Kannada characters.

1. bhyudaya
2. jitu-saṁmatsaram pravarttisuttire
3. Marūra-grāṁnada Raghunātharā-
4. yarige rāgiya pūje gandha pushpa dūpa dīpa-
5. naivēdyavam māḍabēkendu koṭṭa dharmma-sāsa [na] da krama-
6. gaḷam mangalam aha

Note.

The inscription contains six lines, of which the first is almost effaced, while only half of the 2nd and 3rd lines is legible. Though the last words *Mangala maḥa* in the sixth line indicate the end of the inscription, it is not completed, in as much as the object of the grant is not mentioned. All that can be understood from the existing record is that Raghunātharāya was invested with the right of worshipping the harvested heap of Rāgi grains on the threshing floor. For conducting the worship he seems to have been granted a mānya land which is not mentioned in this grant.

2.

On a stone unearthed and now kept in front of the temple of Basava in the same village.

Size 2' - 6" × 2'.

Modern Kannada characters.

(Half of the stone with inscription is broken and is lost.)

1. . . . māneyadārar āda
2. Raghunātharāyarige koṭṭa

Note.

From the two lines of the inscription it appears that Raghunātharāya was granted some land.

3.

In the same village, on a stone by the side of the road leading to Rāmanāthapura in the same hobli.

Size 5' - 6" × 2'.

Modern Kannada characters.

1. stunga
2. stambāya Śam
3. ya Śālivāhana Saka
4. 1574 neya Nandana-saṁvatsarada

5.	.	.	.	.	.	vâradalu
6.	.	.	.	.	.	da Nanjarâ-
7.	yapattana	.	.	.	.	Śrīkanṭha-
8.	rājaya	.	.	.	.	da Piri-
9.	yarājayya	.	.	.	rasigam	
10.	sa	sa	.	.	e	
11.	.	.	.	.	.
12.	.	.	.	.	.	rāya-
13.	navara	.	.	.	.	anmarava-
14.	ra	.	.	.	Mallikārjunasvāmi-	
15.	ya angaranga-vayibhōgake	.	.	.	.
16.	kotṭa grāma	.	.	.	yādhana	
17.	sidaru	.	.	avara	benda	
18.	ra	.	.	.	.
19.	.	.	.	.	.
20.	.	.	.	.	.

Note.

Most of the lines of the inscription are peeled off. Fortunately from what is still legible, the main idea of the grant can be understood. It is dated Śaka 1574, Nandana year. It records the grant of some land by Piriyaṛāja, son of Śrīkaṇṭharaṛāja, king of Nanjarājapattana in Coorg for the service of god Mallikārjuna in Bettadapur.

4.

On a vīraḡaḡ set up near the canal by the site of the weekly fair in the village Basavāpaṡṡa in the same hobli.

Size 3'—6" × 2'—6".

Old Kannada characters.

(Top row.)

1. Saka varusha, entanûrondeya.

(Left side.)

2. Mâchadê-

3. ГЛАВУГА.

4. dê . . .

5.

6.

(Bottom row.)

7. la turugalam magu nakkêridâr

Note.

Lines 5 and 6 are entirely effaced and the first line is not fully legible. It appears to record the death of Mâchadêvamayya in fighting against some cow-lifters.

5.

In the same village, on a rock to the west of the Brahmans' bathing-ghat.

Modern Kannada characters.

1 . . . Basavāpattana . . .

2. Śrīkaṇṭharājaya

3. kilakere

4. derâya

5. tṭadu Mōnamallivāsāntadēvarige dānavāgi

6. kavile kondavanu

Note.

A few words in lines 1, 3, 4, and 6 are illegible. From what is legible it appears to record the grant of some land by Śrīkaṇṭharājaya, king of Nanjarājapaṭṇa, for the service of Mōnamallivāsāntadēva (?). The inscription ends with the usual imprecation.

Mākuballi (Chāmasamudra) grant of Chāmarāja VI of Śaka 1555 in the possession of Nāgappa, son of Vaḍḍarhaḷli Subbarāya in the same village (Basavāpaṭṇa).

One plate : size $9\frac{1}{2}'' \times 6\frac{1}{2}'' \times \frac{1}{8}''$.

Kannada characters : Sanskrit language.

I (a).

1. śubham astu namas tunga-śiras-chumbi-chāndra-chāma-
2. ra-chāravē ! trailōkya-nagarārambha-mūla-stambhāya Śam-
3. bhavē ! Harēr lilā-Varāhasya dāmshtṛā-dāṇḍas sa pātu vah !
4. Hēmādri-kalaśā yatra dhātri chehhatra-śriyamdadhau ! āsteh Chā-
5. marasa-kshmābhṛit kīrti-vyāpta-digantarā ! Sōmavamsa-samu-
6. dbhūtōhy Ātrēya-kula-sambhavaḥ ! tasyātmajō Rāja-nṛipāla-
7. varyaḥ pratyarthi-prithviśa-tamisra-sūryaḥ ! nissīma-vikhyāta-
8. nagēndra-dhairyas sadākṛitāśēsha-hitārttha-kāryaḥ ! tasyā-
9. tmajōbhūn Narasa-kṣhitīndras satkīrti-sāndras śrita-varddhi-
10. chandraḥ ! nīrantarānamra-narēndra-mauli-māṇikka-nīrā-
11. jita-pāda-pūṭhaḥ ! tasmād bhūpāla-dugdhōpachita-jalanidhē-
12. r udgatas Chāmanabhūpaḥ pūroḥ piyūṣha-bhānur vi-
13. tarāṇa-kirāṇa-dhvasta-dānyāndhakārah ! sphārat-tārā-
14. Tushārāchala-Suratatīni-hamsa-hāsānukārāḥ
15. kīrti-jyōtsnāḥ pibanti pratidīśam anīśamya-
16. sya vidvachehākōrah ! tēna Chāmanarēndrēṇa Rāmachan-
17. drākhyā-yajvanē ! datta Chāmasamudrasya likhyate dāna-śāsanam
18. svasti śrī vijayōpēta-śakēsmīn Śālivāhanē ! pancha-panchāśad-a-
19. dika-pancha-sahasrakam . . ! gatābdāḥ vartamānēdbē Bhāvākhyē mā-
20. si Pālgunē ! sita-pakṣhē pūrnimāyām tatbā chandrōparāgake !
21. Śrīrangapaṭṭaṇē śrīmad-Rangauāthasya sannidhau ! Ātrēyā-
22. nvaya-sambhavas Śasikulē śrī Chāma-prithvipatis tat-putrō vara-
23. Rāja-bhūpati-maṇiḥ kīrtya prasiddhō bhuvī ! tat-sūnō-
24. r Narasa-prabhōs samajani śrī Chāma-bhūnīpatis Chāmām-

I (b).

25. bhōdhyaparābhīdām guṇa-yutām śrī-Mā-
26. kuballim dadau ! Bhāradvāja-pavitra-gōtra-janitas śrī Kē-
27. śavākhyādhvari tatsūnur vara-Nārasimha-makhakṛit tasmā-
28. d abhūd yājushah ! Āpastamba-kulīna sarva-makhakṛit śrī-Ya-
29. jña-Nārāyaṇas tat-putrāya cha Rāmachandra-makhi-
30. nē prājñāya pūtātmanē ! śrī Venkatas-mahārājñi prithi-
31. vim śāsati svayam ! ratna-simhāsanārūḍbē tad-dattē'sma-
32. t-kulāgatē ! Māisūra-simāyuta Hosaholāl-sthaḷa-
33. vāsinam ! tad-grāma-dik-chatushkastha-nānā-kshētra-samanvitam !
34. Mākuballyākhyakam grāmam nānā-kara-vivarjitam ! ashtabhō-
35. gas tathairvāshta-tējas-svānyais samanvitam ! rāja-tat-sēvakaigrā-
36. hyair varjitam nirupadravam ! mātā-pitrō punya-lō-
37. ka-prāptayē' bhyudayāya mē ! sa-hiraṇyā-kṣhata-kuśa-
38. jala-dhārā-prapūrvakam ! chandrōparāga-samayē prā-
39. yachachhan Chāmasāgaram ! bhavat-sutānām paṇṭrāpām-param
40. paryēṇa santatam ! dānādhi-parivṛittinām yathā-
41. yōgyam krayasya cha ! nirupādhyēva bhunja-tēnās ti-
42. shṭhatā-chandratārakam ! iti Chāmasamudrasya pradattam
43. tāmra-śāsanam ! birid-int-emba-gandākhyā-bhū-varāhānka-bhūbhū
44. jā ! chandrōparāge yushmabhyam mad-dattam Chāmasāgaram ! Mā-
45. kuballim harēd yastu sadyas chandālātām vrajēt ! sva-dattām para-da-
46. ttām vā yō harēta vasundharām ! śashtir varsha-sahasrā-
47. ṇi viśhṭāyām jāyate kṛimpī ! dāna-pālanayor madhyē dā-
48. nāch-chhrēyōnupālanam dānāt svargam avāpnōti pā-
49. lanād achyutam padam ! śrī Chāmarāja śrī

TRANSLATION.

Be it well. Salutation to Sāmbhu whose head is brilliant with the fly-fan-like crescent and who is the supporting pillar of the city made of the three worlds.

May you be protected by the staff-like tusk of the sportive boar incarnation of Vishṇu, on which tusk the earth with its pot-like golden Mēru appeared like an umbrella.

Victorious was Chāmarāja, born of the lunar race, and of Ātrēya Gōtra and with fame pervading all the quarters.

His son was Rājanṛipa who was the sun in dispelling the darkness that is the host of hostile kings, whose courage was widely known and who was ever ready to do good deeds.

His son was Narasārāja, very famous, a moon to the ocean that is the band of those who courted his favour, at whose feet hostile kings prostrated themselves and made as it were a perambulation of light by the rays of the gems of his diadem.

Like the full-moon from the milky ocean was born from him King Chāmarāja who dispelled the darkness of poverty by his charity and on whose fame shining like the stars, the Himālayas, the Ganges, the swan, and smile are feeding the learned like the *chakoras* on moon-light.

The deed of the grant of Chāmasamudra made by that Chāmarāja to Rāmachandra-yajvan is as follows :—

Be it well. There having elapsed 1555 years in the era of Śalivahāna Śaka, in the current year Bhāva (A.D. 1634) in the month of Phālguna, white fortnight, on the day of full moon, which was a day of lunar eclipse, in the city of Śrīrangapaṭṭana, in the presence of the God Śrīranganātha, Chāmarāja, son of Narasārāja, grandson of Rāja, and great grandson of Chāmarāja of Ātrēya-gōtra and of the lunar race, made a gift of Chāmasamudra to Rāmachandra, son of Yajña-nārāyaṇa of Yajurvēda and of Āpastambakula, and performer of all the sacrifices, grandson of Nārasimha, and great-grandson of Kēśavādhyari of Bhāradvāja-gōtra.

When Venkaṭa-mahārāja mounted on his jewelled throne was ruling over the earth, the same village, then called Makuballi, situated in the territory of Mysore, was granted by him to the family of the present grantee. The same is now regranted under the name of Chāmasāgara, free of all taxes, with eight kinds of right of enjoyment free from taxes levied by kings and the servants of kings, with a view to enable his parents to attain to heaven. The gift was made with pourings of water, with gold and Kuśa grass and rice-grains, on the occasion of the lunar eclipse, with right of transfer, to sons, and grandsons in succession and also with right to sell, mortgage, or make a gift of and with right of enjoyment as long as the moon and stars endure :—

Thus is made the gift of Chāmasamudra by him whose titles are Biru-dentembaragaṇḍa and Bhūvarāha. (Then follow the usual imprecatory verses with the signature of "Śrīchamarāja.")

7.

On a stone in the tank bed to the west of Muttugada Hosūr in the Hobli of Magge,

Size 2' × 1'.

Modern Kannaḍa characters.

1. . . . Siddhajinalaya.
2. Śānte-auveya basadi.
3. . . . bage mādisidannu.

Note.

One or two words in the first and the third line are illegible. It seems to record the construction of a basti in memory of Śānte Auve, a Jaina lady or nun.

On a stone standing at the entrance to Agrahāra, a village in the same hobli.

Size 5'-6" × 4'.

Modern Kannada characters.

(Lines 1—4 are effaced.)

5. śu 12 Manga
6. 10
7. raya navaru
8. putraru Nanjarāyapattana arasugalu Śrikantharājaya maga . .
9. rāda Piriyaarājayyadevaru Jangama
10. Lingannavaderayyarige ā-chandrārka yā-
11. gi naḍadu barali yendu Agrahāra
12. marpitavendu hēlalu lingamudre-kalla sāsana
13. -maka dūri alupidavara henḍatiyanu
14. ge koṭṭavannu.

Note.

Lines 1 to 7 are entirely effaced owing to the peeling off of the upper layer of the stone, while a number of words in the rest of the lines are quite illegible. It seems to record the gift of the village, Agrahāra, to Linganna Vodeyar, a Lingayat priest by Piriyaarājaya, son of Śrikantharājaya, king of Nanjarāyapattana in Coorg. The date of the gift must necessarily be the 17th century.

On a Viragal in front of the temple of Chōlēsvara to the west of the tank in Hanugal in the same Hobli.

Size 2' × 1½'.

Modern Kannada characters.

1. svasti samasta-prasasti-sahitam 1z20 ra Vilambi sam-
2. vatsarada Vaisākha-śu 8 Aruśālupatiya maga
3. rana-jayāspada btragalu Malabbhāriya ma-
4. ga sidu.

Translation.

Be it well. This is a viragal set up by the son of Malabbhāri in memory of the victory won (at the cost of life) by the son of Aruśālupati on the 8th lunar day of the white half of Vaisākha in the year Vilambi, Śaka 1220.

On another stone in front of the same temple.

Size 4-6" × 2-6".

Kannada characters of the Hoysala period.

1. namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravé¹ trailōkya-nagarām-
bha-mūlastambhāya Śambhavé
2.
3.
4.
5.
6. Vinayāditya-bhūpālakaṃ
7. Nṛsimhabhūpati
8. nṛipa-Nārasimhaṅge nijam² Nārasimha-nṛipa-rājya-śrī
9.
10.
11.
12.

13. rājya-lakṣmīyam¹
14.
15.
16.
17.
18.
19.
20.
21.
22.
23. svasti samasta-bhuvanāśrayam śrī-prithvi-vallabha-mahārājādhirāja-rāja-
paramēśvaram Dvārāvati-puravarādhitvaram Yādavaku-
24. lāmbara-dyumanī sarbbajña-chūḍāmaṇi male-rājarāja maleparojugaṇḍa
gaṇḍabheruṇḍa kadanaprachandam asahāyaśūra Ēkāṅgavira Śanivā-
25. rasiddhi giridurgganalla chalaḍ-anka-Rāma nripakanthirava Megara-
rājya-nirmūlana Chōlarājya-pratishṭhābhārya Pāṇḍya-rajya-
samuddharana niṣṣanka-pratā-
26. pa-chakravartti Hoysana-śrī-Vīra-Nārasimhadēvaru śrīmad-rājadhāni
Dōrasamudradolu sukha-saṅkathā-vinōḍadim prithvi-rājyam-
27. geyyuttamire tatu-pāda-padmōpajivigalam svāmi-vañchakara-gaṇḍarum
Rāmakrishṇa-pada-padmārādha-
28. karumappa śrīmanu-mahāpradhānam Pīrumāḷ-dēva-dānnāyakaru śaka-
varshada 1202 neya Vikrama-samvatsarada Śrāvana-śu-
29. ddha 11 Bra[ha]spati-vāradaṇḍu svasti samasta-prāśasti-sahitam śrīmat-
sarvva-namasyada mahāgrahāram Bijjāpuravāda Hānūngala śrī-
30. mahājanāṅgala kayyalu Sāmpādi Mañchanōpādhyaya māsadarggāda
keyyalu śrīmanu-mahā-pradhānam Pīrumāḷ-dēva-dānnāyakaru
31. ā-Hānūngala-Bailūganahaḷliya koḷagiya Jakanakattēya kelagana salage
reṇṭu-koḷaganalum ā-Hānūngala teṅkapa tākala kaiya
32. kereya kelagana māgiyāgidda mūru-salageyum yeradu-koḷaga antu hatu-
salageyum^{*} hadināru-koḷagada
33. yanu tatu-kālōchita kraya-dravyavanu sākalyavāgi ā-Pīrumāḷ-dēva-dānnā-
yakaru ā-mahājanāṅgaliḷe koṭṭu
34. ā-mahājanāṅgala kayyalu sakshiya vāgi kraya-lakṣha-
na-lakṣhitavāgi dhārā-pūrvvakavāgi koṇḍu ā-kshētrada ā-Hā-
35. nūngala ayindra-paśchima-dakṣiṇōttara ā-kaṇṇpūjyayada makkaḷu
ā-chandrārka-sthāiyiyāgi saluvantāgi ā-kshē-
36. travanu ā-Pīrumāḷ-dēva-dānnāyakaru dhārā-pūrvvakam māḍi koṭṭaru yi-
dharmmakke ā-mahājanāṅgala naḍasuvāru
37. biṭṭi solage alivu anyāya oḷagāda ellā-terugeyannū ellā-bādheyannū pari-
harisi koṭṭu sarvamānya-
38. vāgi naḍasikoḍuvāru ā-kshētravanu māḍuva kayyalu galige māra-maryā-
deyalu salahidayendu pariharisi
39. sarvamānyavāgi naḍasi koṭṭaru endu maryāḍeyal ulḷa kasaruvāna bittu-
vaṭṭa āruvāna mukhyavāgi vuḷḷa ā-Kāṣiyalli
40. māḍista dharmmave saluvudu ā-gaḍḍegaḷiṇḍāda bhattāya suvarṇāyav
ellavanū hechchugeya bhāgeya ādan-
41. tahadanū tōṭadanēka-brahmādayadi naḍiyalki-tōṭada phalavanu mattāvu
biyavanū māḍade ā-kaṇa-
42. pūjya ayindra-paśchimakke ā-chandrārka-sthāiyiyāgi naḍasuvāru sāmān-
yōyam dharmma-setur nri-
43. pāṇām kālē kālē pālaniyō bhavadbhiḥ || sarvām ētām bhāvināḥ pārthivēndrām
bhūyō bhūyō yāchatē
44. Rāmachandrah¹ sva-dattām para-dattām vā yō harēta vasunddharāt
shasṭi-varṣha-sahasrāpi viśṭhāyām
45. jāyate krimih¹ yi-dharmake āruṇ alivu anyāyavanu nenāḍaru gō-brāh-
maṇa-dēva-liṅgagaliḷe drōhane-
46. naḍavaru¹ yintappudakke ā-Hānūngalla śrīmad-aśēsha-mahājanāṅgala
śrī-hastadoppavv śrī Voṇ-
47. ṭēvśaram ā-Hānūngalla vūra mundana Pīrumāḷasamudrada dharmma-
mam kela sa ā-Pīrumāḷ-dēva-dānnā-
yakaru māḍsida dharmma ||
49. māṅgala maha śrī śrī śrī ||

Note.

Lines 2 to 22 of the inscription containing a description of the genealogy of the Hoysala dynasty from Vinayāditya to Nārasimha are illegible. It is dated Śaka 1202 Vikrama, Thursday the 11th lunar day of the white half of the month of Śrāvṇa, which corresponds to Thursday the 7th August A. D. 1280 when Nārasimha III called also Viranārasimha was ruling in Dvārasamudra, as stated in the inscription. It records the gift of a plot of land of the sowing capacity of 10 Saliges and 16 Kolagas, in Hānugal, free of all taxes, by Mahāpradhāna Pīrumāladēva Daṇḍāyaka, a general under the Hoysala King, Nārasimha III, to Sampādi Maṇḍanōpādhyāya, after purchasing the same from the Mahājanas of Hānugal which was also called Bijjalapura.

The one interesting point deserving of notice in the grant is the purchase of the plot of the land mentioned in the grant from the Mahājanas of the village. This implies that the land was the common property of the Mahājanas, *i.e.*, the inhabitants of the village instead of being the individual property of one or a few of the people. From this it can be safely inferred that the custom of owning land in common by all the villagers and of its joint cultivation was still prevalent during the period of the Hoysalas.

11.

Belur Taluk.

A copy of an inscription in the possession of Virappa Arasu in Bêlûr town.

1. svasti śrī-śaka-varsha 1573 neya Vijaya-sam-
2. vatsarada Māgha śuddha 10 miyallu śrīman-mahā-
3. manuvamśajēśvara Kāsyapa-gōtra Kanva . . . saka-
4. lōdāra viramaṇi Sōmarājavyarḡe arasu-
5. padamam koṭṭa Kauleḍurgada Gaṭṭada Ikkēriya
6. śrīman-mahā-maṇḍalēśvara-pratāpa Nandivālad-arasa
7. Nandinripālam Ādityēśvara-dēvara pratishṭheyam māḍi-
8. Kaḷaleyemba puramam kaṭṭisidaru
9. idakke sākhigaḷu Harī-Hara-Brahma-asṭa-dik-pālaka-navagra-
10. haṅgaḷu śrī śrī śrī.

Note.

The inscription is dated the 10th lunar day of the white half of Māgha in the cyclic year Vijaya, Śaka 1573 which corresponds to A. D. 1651. But A. D. 1651 was Khara, but not Vijaya. It records the formation of a village called Kaḷale and the setting up of the image of Ādityēśvara in a temple (of his own construction?) by Nandinripāla, an Arasu of Nandivāla, styled Mahāmaṇḍalēśvara of Kauleḍurga and Gaṭṭada Ikkēri; he is also stated here to have bestowed kingship (arasutana) on Viramaṇi Sōmarājaya of Manuvamśa and of Kāsyapagōtra.

12.

On a copper plate in the possession of Sindhuvali Nārāyaṇāchārya in Bêlûr.

Size 4"×3".

Nāgara Characters.

1. samsthāna-Kollāpura Bāpū-
2. Sāhēb Bāhadaru chhatrapati.
3. Venkaṭēśa dēvasanava.
4. bada sēva.

Note.

This is the service of a pedestal offered to God Venkaṭēśa by Bāpu Saheb Bahadur Chhatrapati of the state of Kolhāpur.

This plate seems to be the inscribed portion cut off from the pedestal of copper given to some temple of Venkaṭēśa for keeping the procession image on the pedestal.

13.

On a stone set up near the tank at the village Agasarahalli in the Belur hobli.

Size 6'×2'-6".

Modern Kannada language and characters.

1. svasti śrī Lakshminārāyaṇa-
2. dēvara pādavē gati śrī śrī.
3.
4. svasti samasta-prasasti-sahitaruv-
5. appa Hoysaḷa Vira-Nārasingadēvaru
6. Dōrasamudrāda neleviḍinoḷu prithvi-rā-
7. jyam gaiyuttiddali svasti śrīmatu

8. Tagarenāda Sivasetti-mukhyarāda Puṇisa-
9. halliya Paramēśvaranāyakaṛu Śaka-varsha 1202
10. neya Pramāthi-samvatsarada Phālguna śuddha 3 Ādiva-
11. radalu Pēlūra hiriya-dannāyakaṛu Male-
12. yanaballi Aravalliya samasta-gavudugala kai-
13. yahr grāmada guttage siddhāyavannu parihāravāgi siddhā-
14. ya ga 16 nu mānyavāgi prasiddha-simā-
15. samavvitavāda Agasaraballi
16. Settiballi eradanu ā Paramēśvara-dannāyakaṛu ā
17. samasta gavudugala kayyala ā eradu balli-
18. ya gaddegaliḡe niru hāyuvantāgi vo-
19. daubadisi tat-kālōchita-krayadravyavannu sā-
20. kalyēna kottu dhārā-pūrvakavāgi Kondi-Nāraṇapu-
21. rada śrī Lakshminārāyaṇadēvara śrīkāryakke ā-mari-
22. yādeyali ā gavudugaliḡe iḡkuva siddhāya
23. ga 16 nu iḡki sandu bahantāgi ā Paramēśvaranāya-
24. kaṛu ā gavudugala anumataḡinda Lakshmi-
25. nārāyaṇadēvarige dhārāpūrvakam māḡi kottaru śrī śrī

Note.

The inscription is dated Sunday the 3rd lunar day of the white half of Phālguna in the year Pramāthi, Śaka 1202 corresponding to Sunday the 23rd of February A. D. 1281, when Nārasimha III was ruling in Dōrasamudra.

It records the purchase of the villages, Agasaraballi and Settaraballi by Paramēśvara-dannāyaka of Puṇisaballi for Gadyāṇas 16 from Hiriya Dannāyaka of Belur and all the Gavudās of Aravalli and gift of the same villages for the service of God Lakshminārāyaṇa in the village Nāraṇapura.

14.

On a stone kept leaning on the wall of the temple of Mallēśvara in the village, Keralūru, in the same Hobli:—

Size 4'6" × 1'6"

Modern Kannada characters.

1. namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē
2. trilōkya-nagarārambha-mūlastambhāya Śambhavē
3. svasti śrīmat-pratāpa-Hoyisana
4. Vira-Ballāladēvaru Dōrasamudra
5.
6. Maleyanāyakaṛa maga Lenkabelu Horabamma
7. Gavudāna turuvuḡ golva buyalo. Gō-
8. vigāvuḡdanu palaran iḡidu sura-lōkaprāptan āda

Note.

This is a memorial stone raised in memory of the death of Gōvigauḡa in repelling some cow-lifters under the lead of Lenkabelu Horabamma Gauḡa, son of Maleyanāyaka, when Viraballāḡa of the Hoysala dynasty was ruling in Dōrasamudra.

15.

On a stone near the fence at the entrance of the same village.

Size 5' × 1'3"

Modern Kannada characters.

1. Viśvāvasu-samva-
2. tsarada Māgha-ba
3. 5 lu Kāmaṇṇanu
4. Malleyadēvarige
5. samarpista tōḡa-

6. da bhûmi śubha-
7. m astu Malinâtha
8. śrī śrī

Note.

The inscription is imperfectly dated the fifth lunar day of the dark half of Mâgha in the year, Viśvâvasu. It records the gift of some garden land for the service of God Malleyadêva by one, Kâmappa. A figure of the Dwarf-incarnation of Vishnu is also carved on the stone.

16.

On a stone set up at the entrance of the same village (Keralûru).

Size 4-0" × 1-9".

Modern Kannada characters.

1. Malinâtha Ganâdhipatyâya namaḥ
2. śrī Malinâthadêvara pādavê guti
3. śubham astu nâmas tûnga-śira-
4. ś-chumbi-chandra-châmara-châravê trailôkya-
5. nagarârambha-mûla-stambhâya Śambha-
6. vê¹ Harêr lilâ-Varâhasya dam-
7. shîtrâ-dandah sa pâtu vah¹ Hêmâdri-kalâśâ
8. yatra dhâtrî chhatra-śriyam dadhau¹ svasti śrī jayâbhyu-
9. daya Śalivâhana śaka varsha 1573 nê sanda varta-
10. mâna Khara-samvatsarada Chaitra śuddha¹ lu Bêlûra
11. mûnya mahâjanaru kûdi Bêluhû-simeya Taga-
12. re-nâda Nalavatihalli Mâvinahalliya Ma-
13. liseṭṭiya maga Sômasettara maga Parva-
14. ta-setṭige paṭṭanasettitanada dandigeum-
15. balige kotta bhû-dâna-dharmma-śâsanada kramaven-
16. tendare Tagarenâda volagulla Keragalûru emba
17. grânavanu nimaga sarvamânyavâgi kottevu â-
18. grânavanu nimma putra-pautra-pârapareya-
19. vâgi â-chandrâka-sthâiyiyâgi pûrvamari-
20. yâdeyannu kottukondu yidake saluva nidhi
21. nikshêpa jala taru pâshâna akshîni âgâmi
22. siddha sâdhyangulemba ashta-bhôga-têja-svâmyagala-
23. nu âgumâḍikondu pûrva-mari [yâde] yannu
24. naḍasikondu voppa-mâḍikondu sukhadali
25. anubhavisikondu bahudu Siddharahalliya
26. Hasanakana Sâhêbaru Kaṇalûra khânasâ-
27. hêbara voppikeyinda mādida dharmma dêvarige sa-
28. labêku yendu grâmakke chatuḥ-simeya-

(Left side)

29. Ili kallu natṭu kotta dharmma
30. yidake âru tapidaru
31. Gangeyalli gôva kondu
32. hâkida pâpa Makkeyalli
33. handiya tinda pâpa
34. sva-dattâ dvigunam punya
35. paradattânupâlana para-
36. dattâpahârêna sva-dattâ
37. nishphalâ bhavêtu Ha-
38. sauakhana sâhêbaru
39. Khânasâhêbara voppita
40. Malinâtha sarâṇu śrī

Note.

This inscription is dated the first lunar day of the white half of Chaitra in the cyclic year Khara, Śaka 1573 corresponding to Monday the 1st March 1652. It

records the grant of the village, Keragalûr (Keralûru) by the Mahâjanas (citizens) of Bêlûr to Pârvata Setti, son of Sômasetti, and grand-son of Malisetti of Nalvati-halli and Mâvinahalli in Tagarenâdu in Beluhûru Sime for the maintenance of the weighing balance necessary for his *Pattanasettitana*, office of the head-man of the city, with the consent of Hassain Khan of Siddarahalli and of Khan Sahib of Kanâlûr. Then follows the description of the boundary of the village together with the usual imprecatory verses at the close.

The interest of the inscription lies in the fact that even so late as the 18th century citizens owning mânya land were in the habit of bestowing a portion of their mânya land on a wealthy and powerful man for the maintenance of weights and measures and for the exercise of some customary mercantile functions.

17.

On a stone set up in the temple of Îšvara to the south of the village Kôgôdu in the same Hobli.

Size 3' x 1'10"

Modern Kannada characters.

1.
2. dēvam prithvi-râjyam geyye . . . dânnâyaka
3. nâda samaradoġ Kê-
4. tayyana Mâdayya kondu sura-lô-
5. ka-prâptan âda^{||} jîtēna labhyatē Lakumi
6. mritēnâpi surânganâ kshana-vidhvaṁsanē
7. kâyē kâ chintâ maraṇē ranē^{||} śrī śrī śrī

Note.

The first line and portions of the 2nd and 3rd lines are lost. The inscription seems to belong to the period of the Hoysalas. It records the death of Kêtayana Mâdayya (?) in a battle. It ends with a Sanskrit verse in praise of the glory of death in battle.

18.

On a stone set up near the same temple

Size 5' x 4'

Old Kannada characters

1. svasti śrī
2. Kôgôdina sakala gâvundagaḷum Chaḷukya Mativarṁmam Râ-
3. jarâjanam hariye Âṇdarasan anujayyam sime
4. hariyalu Idugôdina Sivara-gâvundan ildu Anuva-
5. baḷade kâdu Sivamâ-sâyujyamam konḍam

Note.

The top portion of the stone containing the first line is cut off and lost. About three lines at the close are covered by a platform recently built. The inscription seems to record the death of Sivara Gâvunda of Idugôdu in fighting against the brother of Âṇdarasa, one of the followers of Râjarâja Mativarṁma of the Eastern Châlukyas (?), the husband of Ammangadêvi, sister of Râjâdhirâja-chôḷa while Mativarṁma himself was being chased out by the Gâvundas of Kôgôdu.

Translation.

Be it well while as well as all the Gâvundas of Kôgôdu were chasing Râjarâja Mativarṁma (of the Eastern Châlukyas) and while the brother of Âṇdarasa (a follower of Râjarâja) crossed the boundary and passed into the territory of Kôgôdu, Sivara Gâvunda of Idugôdu fought like Hanûmân against him, and dying attained identity with Śiva.

19.

At Dēvihallī in Halēbid hobli, on a stone opposite to Kallēśvara temple.

Size 3-6" × 10"

Modern Kannaḍa characters

1. namas tuṅga-śiraś-ḥumbi-ḥandra-ḥāmara-ḥāravē¹ trailōkya-nagarā-
rambha-mūla-stambhāya
2. Sambhavē
3. śrī svastī samudhigata-paṇḥa-mahā-śabda-mahā-ma-
4. ṇḍalēśvaram Dvārāvati-puravarādhiśvaram Yādava-kulām-
5. bara-dyumani samyakta-ḥūdāmani maleparo-
6. ḷgandādy-anēka-nāmāvali-samālaṅkṛitar appa śrīmat-Tri-
7. bhuvanamalla-Ereyaṅga-Hoysala-Dēvar tat-pāda-pa-
8. dmōpajivigalappa svastī samasta-rājya-bhāra-nirūpita-mahāmātya-
9. padavi-virājamaṇa-mānōnnata-prabhu-mantrōtsāha-śakti-tra-
10. ya-sampannar appa śrīman mahā-pradhāna-Manaveggaḍe-
11. Kanda-mārāyar Mayse-nāḍa Tāvareyakereyanubha-
12. ya-sāmyadinḍ āluttam irālu Saka-varṣam 1015 neya Śrī-
13. mukha-samyatsarada Chaitra-^{au} 15 Sōmavāradandu kannegere-
14. yam kaṭṭisi Śivālayavan ettisi Mandēśvaradēvara pū-
15. je-nivēdyakkam Hosagereya modalēriyalu biṭṭa galḍe sala-
16. ge āru mūlasthāna-Kalidēvarge Māvinakereya-aḍḍē-
17. riya kelage biṭṭa galḍe mūru intī-dharmamam
18. pratipālisuvargge puṇyam ent endage Gange Vāraṇāsi
19. Prayāge Kurukshētradalū sāsirva Brāhmaṇargge saba-
20. sra-kavileya dāna-māḍida phaḷam akku intī-dharmamamam
21. keḍedavarū adhōgatiyim Rauravaman cyduvarū
22. sva-dattam para-dattam vā yō harēta vasundharām shashṭir va-
23. rsha-sahasrāṇi viśṭhāyām jāyatē krimiḥ.

Note.

The inscription is dated Monday the 15th lunar day of the white half of Chaitra in the cyclic year Śrīmuka, Śaka 1015 corresponding to Monday the 3rd April of A. D. 1094, when Tribhuvanamalla Ereyaṅga Hoysala was ruling in Dvārāvati (Halēbidu). On this date Manaveggaḍe Kundamārāya, Mahāmātya and Mahāpradhāna to King Ereyaṅga, and having Tāvarekere in Mayse-nāḍu under his rule, caused a new tank together with a Śiva temple to be constructed and made a grant of a field of the sowing capacity of 6 salages under Hosagere to the temple for food offering to Mandēśvara and of a plot of land of the sowing capacity of 3 salages under Māvinakere for the service of God Kalidēva. The inscription ends with the usual imprecation.

20.

On a stone lying on the way to Hagare from Meṇasinammāna-moraḍi in the same village Dēvihallī

Size 2'10" × 1'6".

Modern Kannaḍa characters.

1. Śrīmatu-Pramādi-sam-
2. vatsarada Chayitra-su
3. 5 lu Śāntidēvar
4. śiśya Mallēdēvaru
5. kaṭṭisida maṇṭapa
6. Śivanē gati maṅgaḷa
7. śrī śrī śrī

Note.

The inscription is imperfectly dated the 5th lunar day of the white half of Chaitra in the year Pramādi and it records the construction on that date of a maṇṭapa by Mallēdēva, disciple of Śāntadēva.

A copy of the copperplate inscription in the possession of Ramayya, schoolmaster at Dēvihālli.

namas tunga-śiraś-chumbi-chandra-chāmara-châravê | trailôkya-nagarârambha-
mûlastambhâya Sambhavê | svasti śrī Vijaya-samvatsarada Mârgasira ba 5 lu
Bêlûra Krishnappanâyakara ālîkeyalli namunage umbaliyâgi sallattiruvâ
Mâvinahalliyaalli kerege pûrvada kaḍe yiruvâ beddale bhûmiyanu Siddhayanu
mâduva Hâlugaddeyanu namina pûrvada pitāmaha Râchayyagaḷu ettisida Sômē-
dēvara pûjôpahâra modalâda angabhôga-rangabhôgake-saluvantâgi Tammaḍi
Basavaśaranara Kaiyalu namma kiṛiyatamma Sôvayyana anumatyadin Nâga-
nnagaḷu dhâreyan eredu koṭṭudu ârobbaru taḍe-mâḍidaru kulake horagu mahâ-nara-
kake ilivaru adhô-gatige hôguvaru Sômanâthadēvara pādavê śaraṇu syadatta
dviguṇâ punya paradattânu-pâlanam paradattâpahârēṇa sva datta nishphalam
bhavêttu | sūrya-chandrâḍigalu idakke sâkshi sēnabôva Lingannana likhita

Note.

The grant is imperfectly dated the 5th lunar day of the dark half of Mârgasira in the cyclic year Vijaya. It records the gift of a wet field called Hâlugadde by Nâganna for the service of god Sômadēva set up by Râchayya, his grandfather, when Krishnappa Nâyaka was ruling over Bêlûr. With the consent of his younger brother, Sôvayya, Nâganna entrusted the field to Tammaḍi Basavaśarana, authorising him to conduct the service.

22.

On three pieces of stone on a mound on the way leading from Ranganâtha-
betta near the village Kondigrâma to Chaṭṭanahalli in the same hobli.

Modern Kannada characters.

First piece.

1. svasti prithuvivallabha-mahârâjâdhirâjam paramēśvaram parama-bhaṭṭa-
2. rakam Satyâśraya-kula-tilakam Châlukyâbharanam śrîmat-Tribhuvanama-

Second piece.

3. l-gaṇḍâdy-anêka-nâmâvali-sannâḷankritar appa śrîmat-Tribhuvana-
4. Poyśala-dēvaru Gangavâḍi Tombhattaru-sâyiramam êkama-
5. tadim râjyam geyyuttam ire tat-pâda-paḍumôpajivi sa-
6. madhigata-paṇcha-mahâ-śabda mahâsâmantâ
7. kulake kânta Ganga-kula-kamala-mârttandam parama-
8. dînânâtha-jana-kalpavṛksha âśrita-jana-chintâmaṇi
9. aṅkada-kala int initakkam atiprapayi saka-varsba
10. 14 Vikrama-samvatsaradalu biṭṭa datti mûla-sthânakke biṭṭa galde.

Third piece.

11. gaṇḍuga ondu mattalu beddale Koṇḍiya dēvâlyake galde mû-
12. gaṇḍuga kereyolage beddaley ondu mattalu mûlastânake
13. diya dēvâlakke koṭṭa nelavâlge ko-
14. ṭṭa artha modalu 150 vriddhi-sahitam mûnûru
15. sva-dattam para-dattam vâ yô harêti vasundharâ

Note.

The inscription on the first piece of stone contains the well known titles of Châlukya kings: Prithivi-Vallabha-Mahârâjâdhirâja, Râjaparamēśvara, Satyâśraya-kulatilaka and Châlukyâbharana. The name of the particular Châlukya king is lost. Whether this inscription has any connection with the inscriptions on the other pieces of stone is not known.

The inscription on the second piece of stone records gift of some plot of land by a chief of the Ganga dynasty under the feudal sovereignty of Tribhuvana Poyśala (A. D. 1040 ?) to a temple in Koṇḍi. The name of the Ganga chief is lost.

The inscription on the third piece of stone mentions the extent of the land granted and also the amount of money grant made at the time.

23.

On a stone lying buried in front of a Śiva temple in the same village Koṇḍi,
Modern Kannada characters.

1. jiteṇa labhyatē lakṣmi nṛitēnāpi surāṅganā kṣhaṇa-
2. vidhvamsanē kāyē kā chintā maraṇē raṇē || tanutē Chalukyānvayajō nṛipaḥ |
3. guṇa-saṁpannar appa sarvva-namasyam āgi ayavattirvvara
bhara-
4. na Pemmādidēvaṁ Sōḷalāpurada rakshipanna Vira-
5. rapparu guṇadin sāgara tāt-pāda-padmōpajivi
6. Śaka-varsha 1143 neya Vikrama-saṁvatsara-
7. da Chaitra-ba 3 Bu. lu Haṇḍalabāla dāriya kūḍe
8. āṇṭaḍalli Ganga Hāriṭana maga Kasavannu homba-
9. yalinge maraḷḍuḍe dechchaltiyade haḷamba-
10. ram kondu gellagoṇḍu suralōka-prāptan āḍa |

Note.

This is a memorial stone raised in memory of the death of Kasava, son of Ganga Hariṭa, in repelling the attack made by Virappa and his followers for plundering a village, on the road to Haṇḍalabāla, when Pemmādidēva, Virappa's feudal lord, was in charge of Sōḷalāpura under the feudal sovereignty of Chālukya king whose name is lost here. The inscription is dated Wednesday the 3rd lunar day of the dark half of Chaitra in the year Vikrama, Śaka 1143 corresponding to Thursday (not Wednesday?) the 31st of March, A. D. 1221. The inscription begins with a Sanskrit verse in praise of death in battle field: The victorious win the hand of Lakṣmī, while the dead get a celestial nymph; the body being liable to death at any moment, what is the use of fearing death in battle?

24.

On the pedestal of the image of Ranganātha on the hill near the same village.

1. Īśvara-saṁvatsaradaḷu Bālabhōjanu
2. Sasikirtigala kaḍuḥaḍoḷu
3. śrīmad-vigrahava māḍidaṁ |

Note.

The inscription is in modern Kannada characters and is imperfectly dated in the cyclic year, Īśvara. It records the formation of the image (of Ranganātha) by one, Bālabhōja under the orders of Sasikīrti.

25

Ghaṭṭadahaḷḷi grant of the Vijayanagar King Harihara of the year Śaka 1308 in the possession of Jōḍidār Chennappaya in Ghaṭṭadahaḷḷi in the same Hobli. (No. 148 of Belur Taluk Revised.)

3 Plates.

(Nāgari characters. Varāha seal.)

I (b)

1. śrī-Gaṇādhipatayē namaḥ | avighṇam astu namaḥ tūṅga-sira-
2. ś-ohumbi-chandra-chāmara-chāravē | trailōkya-nagarārambha-mūla-
3. stambhāya Śambhavē | Gaṇānanō vijayatē danta-kōṭim dadhāti
4. yaḥ | grāmān Harihara-prāptan likhitum lēkhinim iva || pātra-
5. sāt kartukāmēbhyō dharām dātum ivōddharan akūpārasya
6. pārād vaḥ sa pāyād Ādisūkarah || trilōki-bhartrāpi Tripura-
7. jayinā mūrdhani dhṛitah sudhābhīḥ kurvāṇah sura-parishadām pārāṇa-
vidhim

8. Harēr vāmam chakshur bata-kamala-rōchir nīja-ruchā pramōdam yushmā-
kam
9. prathavatu nikāmam Himakarāḥ Kalāvatas tasya kulē Yayātē-
r udabhūd Yaduḥ tad-ādi tat-kulē lōkē-khyātam āsit tad-ākhyayā !
10. ślāghyē tasmīn Yadōr vamsē sañjātas Saṅgamēśvarāḥ ! saṅgamah Śrī-Sa-
rasvatyōr abhūd yatrāti-durlabhāḥ ! ākarād guṇa-ratnānām tasmāt śrī-
11. Saṅgamēśvarāt ! pārijāta ivāmbhōdhēr udabhūd Bukka-bhūpatih ! Gau-
12. ri kumāraṃ alabhata Bukka-mahīpān mahēśvarat tasmāt ! ślāghyam
13. yasyāpratihata-śaktēr Gajamukha- sambhūtir agratō jātā ! pitā sa-
14. tām hi rakshāyai śikshāyai chāsatām nripah ! jātām Hariharāmśam tam nā-
15. mnā Hariharam vyadhāt yach-ehhvēta-ehhatra-śītāmśāv uditē tāpa-
16. hārini ! saṅkuchanty ātapatrāni śatapatrāni vairiṇām ! rakshati
17. kshām Harihara-ksmāpataṃ sambhritāyudhāḥ ! mahāhavēshu dikshāntē
18. śrōtriyaḥ na tu śātravāḥ !¹śid rāja-śirōmanir Haribarō ni-
19. ssīma-bhūmi-pradō śrīmān bhāgya-dayā-nidhir dvijavarān santarpayann
20. anvaham
21. grāmair ishṭa-dhanair mahāmani-mukhaiḥ anyānganā-sōcharaḥ Saurā-
22. shtrāṅga-Kāṅga-Vaṅga-Yavanān samrakshayan bhittitah !² rājādhirājam
23. yam prābhūḥ śrī-rāja-paramēśvaram ! bhāshātīlāṅghi-bhūpāla-bhujangānām
24. khagēśvaram ! trirājabhujagun dhīram para-rāja-bhayaṅkaram ! Hindurā-
25. (II a) ya-suratrānam iti tam vidushōnīsam ! Vijayanagarī-nāmyām
26. rājadhānyām mahīpatih pitryē simhāsane svīyē kṛtāsana-
27. parigrahāḥ śrī-śakābdē vasu-vyōma-vaḥnīndu-gaṇitē sati
28. Krōdhanābdē Nabhō-masē Paurṇamyaṃ Saumya-vāsarē ! Tungā-Pam-
29. pā-Virūpāksha-sannidhau sa mahīpatih ! Sōmōparāge
30. mahatī puṇya-kālodayē sati ! śrīmad-Hoysaḷa-rājyānkē
31. śrī-Śīgēnādu-sīmanī grāmam Ghaṭṭadahaḷḷiti samākhyā-
32. sōbhitaṃ-dhruvam ! sarvajña-śrī-Hariharamahārājapurākhyā-
33. yā ! nidhi-nikshēpa-salīla-pāshāpāgāmi-sādhyakam !³ siddhā-
34. kshīnt-yutam chāsṭa-bhōga-sāmyādi-sankulam ! hiraṇyōdaka-
35. dhārābhīr ddakshīṇā-sahitam mudā ! agrahāram imam sarva-
36. mānyam ā-chandra-tārakam ! nānā-gōtra-prasūtēbhyō vidvadbhyō
37. vidushām nidhiḥ ! nānā-sūtrōktam āchāram ācharadbhyaḥ sva-ka-
38. rmabhiḥ ! vēda-sāstra-pravinēbhyah kuśalēbhyah kalāsu cha
39. shaṭ-karma-niratēbhyah cha śāntēbhyah sādaram mudā prādād Ha-
40. riharō rājā putra-pautrābhībhūtayē tatra vṛttimatām gō-
41. tra-śākhā-nāmāni likhyatē ! Tariyakala Bhānubhaṭṭa-suta-
42. Daśagranthi Virūpākshabhaṭṭasyaika vṛttih !⁴ Seṭṭiyakereya Arasapa-
43. suta Vārasūra Daudapasyaika vṛttih Sāveya Basavābhaṭṭa-
44. suta-Avadhāni Kallināthabhaṭṭasyaika vṛttih Arasikere
45. Āpannakramita-suta-Avadhāni Dēvapasyaika vṛttih
46. atra bahvrichāś chatvāra ētē !⁵ Rēcham Nārāyaṇapura Sadāsi-
47. va-suta Vishṇukramītasyaika vṛttih Māvanūra Mañchibhaṭṭasya
48. Haryapa-suta Haryapasyaika vṛttih ētau dvau yājushaul shad
49. ētē Vasishṭhāḥ Bāchehalji Mādhava Paṭṭavardhana-suta Vēda-
50. mūrti Rāmakrishnabhaṭṭasyaika vṛttih !⁶ Maddūra Kapilātīrtha-
51. vāsī-Chandapa-suta-Rudrabhaṭṭasyaika vṛttih ! Nīrugunda
52.

(II b).

53. Satyānanda-Kēśavaprabhu-suta-Allālabhaṭṭasyaika vṛttih ! Ma-
54. leyāla Arasikere Rāmēśvarabhaṭṭa-suta Rāmanāsyaika vṛttih
55. atraitē chatvārō bahvrichāḥ ! Bānūra Sarvajña Vishṇukramita-
56. sūtānantakramītasyaika vṛttih !⁷ Dōranahālu Narasiṃhapra-
57. bhu-suta- Pōchanārādhyaśyaika vṛttih Kūdālūru Dēvanadikshi-
58. ta-suta-Malidēva-sarasvatēr ēkā vṛttih ! Basaruvāla Nara-
59. simhabhaṭṭa-suta-Basavidēva-kramītasyaika vṛttih ! Hiriyaṃā-
60. dhavapura Rāmanāthabhaṭṭa-suta Holeyamādhavabhaṭṭasyaika vṛttih !
61. pañchaitē yājushāḥ !⁸ Seṭṭikere Sāmasakhi Ārādhyadēvārya-suta.
62. Kōṭīsaṅkaradēvasyaika vṛttih !⁹ dasaitē Kāśyapāḥ ! Kikkēri A-
63. vadhāni Gaurapa-suta-Amānisasvārcha-Nāgannāsyaika vṛttih ! Ni-
64. rugunda Gārgya Apadēvabhaṭṭa-suta-Nāgadēvabhaṭṭa-syaika vṛttih !
65. Madhusūdanapura Gōpālabhaṭṭa-suta-Vishṇubhaṭṭasyaika vṛttih !¹⁰ ē-

66. tau dvau yājushaṁ traya ētē Bhāradvājaḥ Ammele Narasiṁha bhāṭṭa-
suta Svā-
67. reha-Gōpālabhāṭṭasyaikaṁ vṛttih Vādugūru Vāmanabhāṭṭa-suta. yājusha.
68. Nārāyaṇabhāṭṭasyaikaṁ vṛttih, ētau dvau Jāmadagnāvatsau, 1 Hiriya-
69. Ballālapura Vēdābharāṇa-Apaṇṇa-suta-Bahvricha-Mallakramitasyaikaṁ
70. Vṛttih, Nūrugunda Dēvaṇakramita-suta-yājusha-Rāmanāthabhāṭṭasyaikaṁ
71. Vṛttih, 1 ētau Viśvāmitrau Agunda Tipaṇṇabhāṭṭa-suta-Maṇabhārga-
72. va Svāreha-Bhānubhāṭṭasyaikaṁ vṛttih Agunda Kāmadēvakramita-suta-Vi-
73. śṇadvēdha-Svāreha-Amānisa-Lakṣṇanasyaikaṁ vṛttih Madhusūdanapura
74. Yōgisvarabhāṭṭa-suta-Hāritha-Svāreha-Sāyibhāṭṭasyaikaṁ vṛttih Sō-
75. manāthapura-śrīmad-Ārādhyā-Sāraṅgapāṇidēva-suta-Rāthitara-
76. gōtra-yājusha-Vēdānti-Narasiṁhabhāṭṭasyaikaṁ vṛttih Maṇūra Ho-
77. neyanahallī Gaṅgādharadēva-suta-Vādūḷa-yājusha-Śrīdhara-
78. dēvasyaikaṁ vṛttih 1 Kundugōḷa Lakṣmīnārāyaṇadīkṣita-suta-
79. Gautama-yājusha-Vīraṇārāyaṇadīkṣitasyaikaṁ vṛttih Āta-

III (a)

80. kūra Varadabhāṭṭa-suta Kauśika-yājusha-adhvaryuḥ Śrīpati-dīkṣi-
81. tasyaikaṁ 1 vṛttih Kikēri Sāyibhāṭṭa-suta-Ātrēya-sāma-sākhi-
82. Mōdhatṛi-Mādhavabhāṭṭasyaikaṁ vṛttih 1 Kannaṭūra Allāla-kramita-
83. suta Pārāsara-Kāṇva-sākhi-Srīraṅgabhāṭṭasyaikaṁ vṛttih 1 ēvaṁ dvā-
84. trīṇśad-vṛttayaḥ 1 śīma-chihṇāni dēśabhāṣayā likhyantē 1 i-Sarva-
85. jña-Harīharamahārāyapuravāda Ghaṭṭadahaḷliya chatuḥ-simeya
86. vivara 1 lāṇyadalu Bēṭeyakōṭeya horagaṇa beṇachigalu-mo-
87. radi 1 mūdalu Sāṇeyahallīya teṅkaṇḍa ilidu banda sāgara mēre 1
88. āgnēyadalu ābalakatte 1 teṅkalu Siddhanagōpeya huṇaseyindam
89. badaga nairīyadalu sālū huṇaseya aḷalīna addagatte 1 badaga-
90. lu Dēvanakereyindam banda Bēṭeya kōṭeyim teṅkalu 1 intī-chatuḥ-
91. śimeḷ śātrupāpi kṛitō dharmah pālaniyaḥ prayatnataḥ 1 śātrur ēva
92. hi śātrus syād dharmas śātrur na kasya chit 1 sva-dattām para-dattām vā
yō harēta.
93. vasundharāṁ! shashti varsha- sahasrāṇi viśvāyām jāyatē kriṇiḥ!
ēkaiva
94. bhagint lōkē sarvēśham ēva bhūbhujām! na bhōgyā na kara-grāhyā vipra-
95. dattā vasundharā! na viśham viśvanīty āhuḥ brahma-svam viśham
uchyatē
96. viśham ekākinam haṇti brahma-svam putra-pautrakam! dāna-pālanayōr
madhyē dā-
97. nāch chhṛēyōnupālanam! dānāt svargam avāpnōti pālanād achyutam
padam!
98. Śrī-Virūpākṣa.

Note.

The grant seems to be spurious, since the details of the date do not work out properly. The cycle year Krōdhana coincided with A. D. 1385, but not with A. D. 1386. Again the 15th lunar day of the white half of Śrāvaṇa, A. D. 1385 coincided with Saturday the 22nd July, but not with Wednesday as stated in the grant. Likewise the 15th lunar day of Śrāvaṇa, A. D. 1386 corresponded to Friday the 10th August, but not with Wednesday.

TRANSLATION.

Salutation to Gaṇādhipati. Salutation to Sāmbhu (as in other inscriptions.)

Victorious is the elephant-faced god who bears the edge of his tusk as if to write down with it the villages obtained (by the Brahmans) from Harihara. May you be protected by the First Boar (the Boar incarnation of Vishṇu) who raised the earth from the ocean as if to hand it over to those who are desirous to make a charitable distribution of it.

May you be pleased by the moon who is borne on his head by Śiva the conqueror of the three cities, who feeds the assembly of the celestials with his nectar, and who, surpassing the brilliance of the lotus flowers, formed the left eye of Vishṇu. In the lunar race there was born Yayāti, in whose family there was born Yadu, with

whom the dynasty of the Yadus originated after his own name. In the family of Yadu there was born Sangamēśvara in whom the goddesses of wealth and learning found a happy protector. From him there came King Bukka, like a Pārijāta flower from the ocean. Queen Gauri bore to Bukka a son called Harihara, as Pārvati bore to Kumāra to Śambhu. When the moon that is the white umbrella of Harihara was unfurled, the lotus-flowers that are the umbrellas of all hostile kings were closed. When Harihara was ruling over the earth, it was only priests that engaged themselves with their instruments in the sacrificial fields, but not enemies in battle-fields.

There was Harihara, the crest gem of Kings, pleased to grant villages wealth and gems to Brahmans without limit, regarding others' women as his sisters, and ever ready to protect his people from the inroads of the army of the Kings of Saurāshtras, Anga, Vanga, Kalinga and the Yavanas. His titles were Rājādhirāja, Rājaparamēśvara, Bhāshātilangh-bhūpāla-bhujanga-garuda (smiter of those who broke their promises), Conqueror of three famous Kings, and Hindurāya-suratrāṇa, a Sultan of the Hindu Kings.

Seated on his ancestral throne, he granted the village of Ghaṭṭadahalli in the Śaka year 1308 the cyclic year Kródhana on Wednesday the 15th lunar day of the white half of Śrāvaṇa with a lunar eclipse, on the bank of the Tunga and in the presence of god Virūpāksha to Brahmans of various gōtras. Then follows a list of names of the Brahmans.

26.

On a stone in the field of Mariyanna in Hulakere in the same Hobli.

Size 3. 3" x 1. 6"

Modern Kannada Characters.

1. nannas tunga-śiraś-chumbi-chandra-chāmara-chārove trailō-
2. kya-nagarārambha-mālastanibhāya Śambhavo¹¹
3. svasti śrīmat-pratāpachakravarti prithivīvallabha-mahārā-
4. jādhirāja-paramēśvara Dvārāvati-pura-varādhi-
5. śvaram Yādava-kuḷāmbara-dyumanī samya-
6. kta-chūdāmaṇi malerājarāja malapa-
7. roḷuganḍa gaṇḍabbērūṇḍa kadanaprachanḍan aśa-
8. bhāya-śūran ēkāṅga-vīra śanivārasiddhi giridu-
9. rggamalla chaladaṅkarāma niśśanka-pratāpachakravartti
10. Hoysaḷa-bhūja-bala-Vira-Nārasimhadēvaṃ śrīma-
11. d-rājadhāni Dōrasamudradoḷu sukha-saṅkathā-vinō-
12. dadim prithvī-rājyaṃ geyuttavirddu saka-varusha
13. 1148 neya Vyaya-samvatsarada Bhādrapada-śu
14. Pāḍiva-Sōma-vāradanda śrī-Amṛtalingadēva-
15. ra pādārādhakar appa Nilakanṭhapanditara maganu.
16. Lehaka-heggaḍe Mañchayya Ballagi-nāḍa māva-
17. ttara. Raṇakegaṭṭada Mādigaṇḍa tanna tamma-
18. na maga Ballayya sanmatavāgi uḍugare-sahi-
19. ta gadyāṇa hadineṇṭa konḍu kāreya maṇ-
20. nū salage 7 māvinamannu salage er-
21. du 2 kummari salage ondu 1 antu salage ha-
22. tta 10 śrīmad Ādi-Gummēśvara-Viśvanāthadēva-
23. rige Lehaka Mañchayya chandrārka-tāraṃbaram
24. saluvantāgi dhārā-pūrvvakam geydu Sarbba-rāsi-gu-
25. rugalige sarbba-bādhā-parihāravāgi piṇḍādā-
26. navāgi kottaru

Note.

The inscription is dated Śaka 1148, Vyaya Bhādrapada Śuddha Pāḍiva Sōmavāra which corresponds to Tuesday (not Monday) the 25th of August of A. D. 1226, when Nārasimha II of the Hoysaḷa dynasty and possessed of Pratāpachakravarti and other titles mentioned in the inscription was ruling in Dōrasamudra. On this day Mādigaṇḍa and Ballayya, son of Mādigaṇḍa's brother, natives of Raṇakegaṭṭa in

Ballaginâdu-mâvattu received 18 gadyânas together with some presentations from Lebaka-beggade Manchayya, son of Nilakanthapandita, devoted to the worship of god Amritalinga, towards the price of the three plots of land of the sowing capacity of ten salages in all and caused the land to be granted, free of all taxes to Sarvarâsi Guru for the worship of Gods Gummêśvara and Viśvanâthadêva.

27.

At the same village, on a stone slab near a tank (pond).

Size 2' × 3' 9"

Modern Kannaḍa characters.

1. namas tunga-śiraś-chumbi-chandra-châṁnara-châravê 1 trailôkya-nagarâ-
rambha-mûlastambhâya Śambhavê ||
2. êdhatâm amarâṅka-maulinâm maṇi-maṇḍanam jaganti pātum Îśâna-
śasanam Viśvavêdinah sanra-
3. bhâpâm bhartrâ rasânâm âlambanêṇa rūpânâm âśrayêṇa sparśanâm
âvâsêṇa śa-
4. bdânâm samavâyêṇa dinânâm âdhârêṇa rajaninâm aṇâkarapêṇa samvidâm
âdhârêṇa
5. . . . sya Puravijayinah sakala-lôka-paripâlanaparâm aparâm iva mûrti
6. rimmandalâkrishṭa-kôḍanda-maṇḍalôddina-śilimukha
7. . . . tarani-sarani-

Note

The inscription is so incomplete that nothing is known of its subject matter. The first verse in praise of Śambhu is well known as it appears at the commencement of a number of inscriptions of the Hoysala, Vijayanagar and other kings. The second verse and the prose that follows it are peculiar to this inscription and are not met with anywhere else.

Translation.

Salutation to Śambhu whose head is brilliant with the fly-fan like crescent and who is the supporting pillar of the city made up of the three worlds.

May the imperial Command of the omniscient (Viśvavêdin), which is a gem-like ornament on the head of the troop of celestials, be victorious, so that he may continue to maintain the world. By him who is the lord of fragrance, the support of the essence of liquids, the shelter of colour and form, the abode of touch, the embodiment of sounds, the abode of days, and the ornament of nights, and who appears to have taken a second form of Śiva (the conqueror of the three cities) with a view to protect the worlds, and who, with his arrows shot from his bow drawn so as to give it a circular form

28.

On a ruined well on the elevated plain about two miles off from the village Mattigaṭṭa in the same Hobli.

Size 4' × 3'

Modern Kannaḍa characters.

1. svasti Śrîmukha-samva-
2. tsarada Mârgasira-
3. māsada sudda tadige
4. Maṅgala-vâradalu Sâ-
5. vanôja mādida ka-
6. llukolada dharma
7. śrî śrî śrî
8. śrî-Râmôja (in Grantha characters)

Note.

The inscription is imperfectly dated Tuesday the third lunar day of the white half of Mārgaśīra of the cyclic year Śrīmukha. It records the construction of the well by one Rāmōja. The inscription ends with the signature Rāmōja in Grantha characters.

29.

On the eastern and northern sides of a stone pillar inside the deserted Śiva temple in front of the tank of the same village (Mattigaṭṭa).

Size 1'6" × 1'3".

Modern Kannada letters.

- (East) 1. Dīkshitarā Nāganna kayya-
 2. lu Mattikaṭṭada Sōmagau-
 3. danu tanna vritti-bhūmiy-ādi-
 4. āgi patra-sālava konḍu honnu-
 5. vanuṃ baḍḍiyanuṃ kottanu kottā-
 6. de ā-Nāganna patra-kottuḍendu
 7. ā-patravidaḍḍāmsāpātra-an
 8. tu madarasāke Mattikaṭṭada mahā-
 9. jānagaḷu prajegaḷu Sōma-
 (North) 10. nāthaḥ

Note.

The inscription is not dated. It is an interesting record of the relation that existed between the creditor and the debtor during the period of the Hoysaḷas to which it can be assigned. The meaning is that Sōmagauḍa, a native of Mattigaṭṭa borrowed some money from Dīkshita Nāganna pledging his *vritti* land and that when he demanded the document of the loan on repaying the debt together with interest Nāganna did not return it. Hence in the presence of the Mahājanas of the village the discharge of the debt was herein inscribed. The name of the engraver was Sōmanātha.

30.

On a Virgaḷ in front of the Śiva temple now in ruins by the side of the tank in the same village.

Size 3' × 1'6".

(The top is gone.)

1. llāla-rājya Sōḍandu
 2. raṇa-raṅga-śūra Mattikaṭṭada Kētaga-
 3. vuḍana Bammaya huyalalu
 4. kāḍi lōkake
 5. manga mahā śrī śrī.

Note.

The inscription records the death in a battle-field of Bammaya, son of Kētagauḍa, while Ballāla was ruling over the earth.

31.

On a stone lying near a well in the Anrita Mahal pasturage to the east of the village, Kanakēnahalli in the same hobli.

Nāgara characters.

1. svastī śrīman mahāmaṇḍalēśvara ari-rāya-
 2. vibhāḍa bhāshege-tappuva-rāyara-gauḍa
 3. śrī kumāra Vīra-Harīhararāyaru
 4. rājyavan aḷuvandu Keriyaḷḷaṭṭara Sō-
 5. vaḷḷaṭṭaru Dēvarabhaṭṭaru Nugga-
 6. vadhānigaḷu

7. su 15 Sô dalu datti-
8. yâgi kotta mânyada bhûmi âro-
9. bbaru taḍedavaru narakakk ilivaru

Note.

The inscription is imperfectly dated and part of the date is also lost. As Harihara (II ?) of Vijayanagar is mentioned, it may be assigned to the 14th century. As parts of the lines 6 & 7 are effaced, the name of the grantee is lost. It records the gift of some land (not mentioned) by Sôvabhaṭṭa son of Keriyaabhaṭṭa, Dêvara-bhaṭṭa and Nuggâvadhâni.

32.

At Siddâpura, in the same hobli on a stone opposite to Virabhadra temple.

Size 2'-9" x 1'-6".

Modern Kannaḍa characters.

1. namas tuṅga-śiraś-chumbi-chandra-châmarā-châravê¹ trailôkya-nagarâram-
2. bha-mûlastambhâya Sambhavê svasti śrī-jayābhyudaya
3. saka-varuṣam 1207 neya Pârthiva-samvatsarada Bhâdrapada-ba-
4. hula 10 Âdivâradandu svasti samasta-prasasti-sahita-śrī-Hoyi-
5. sanarâya bhuja-bala-pratâpa-chakravartti śrī-Vira-Narasimhadêvarasaru
Dôrasamu-
6. dra-nagariyalu sukha-saṅkathâ-vinôdadimḍa râjyam geyyuttiha samaya-
dalu
7. śrīmad-anâdiy-agrahâram śrī-Pâñchajanyapura śrīmad-asêsha-
mahâ-ja
8. naṅgaḷu śrīmatu-Huliyageṛeya śrī-Sômanâthadêvara kshêtra-vâsigaḷu-
mappa.
9. Purâṇada Mâyidêvapanditara śrī-pâdada kârunya sisu sakala-nêma-
sampanna-
10. rumappa śrī-Sivarâtreya Mâyidêvange yī Mayisenâḍa Mâdêviya-halliya
pravishṭa-
11. Sômânḍe Raṅja-âḷu yolagâda
chatus-sime-
12. yannu hâgada baḷḷa vritti guttage
pindâdâṇavâ-
13. gi siddhâya modalu varuṣa Byaya Sarvvajitru
samvatsaradalu
14. Pushya-mâsada pâdârchehaneya siddhâya
gadyâṇam mû-
15. ru Sarvvadhâri-samvatsaradalu yalu gadyâṇam
âru â-
16. mariyâḍeyim kuḍutta baharu bhaṇḍi-miḷi-
tappu-ki-
17. ṛukula-aḷivu-anyâya-volagâda hâni illade avanu â-
mahâ-janangaḷu pa-
18. riharisi koḍuvuru intidake â-asêsha-mahâjanaṅgaḷanumatyadim bareda
sêṇabôva A-
19. kkaṇṇana maga Gôvaṇṇana baraha Pâñchajanyapura śivam astu suṅkada
vrittiman-
20. ta-Mâdaṇṇaṅgaḷige gadyâṇa mûṛanu koṇḍu dhârâ-pûrvvakavâgi koṇḍa
aḍakeya tōta
21. mara 210 â-pravishṭa sahita Pârthiva-samvatsarada
Kârttika-su 1 Sô sakala-gu-
22. ṇa-sampannarappa śrī-Sivarâtri-Mâyidêvarasaṅge avara karuṇada
makkaḷu Bayichanna . .
23. ṇna-Aṅkaṇṇanavaru pûrvvâdiyulla yathâprâptavaha
Hoṇajana-Bayira-
24. geṇeyim tenkalulla Anantasetṭi iha mane vondu Sabaliga Malleyau
iha ma-

25. ne Allājadēvan iha mane vundu Mālegāra Basavayyana mane.vundu inti-
nālku-mane-
26. gāda chatuṣ-simeya nivēsanavānu ā-chandrārka-tāraṁ-baraṁ salu-
vanāgi ta-
27. ppade Dēvara Mahalingadēvange Bayichayya Māyanna Ankaṇṇanavaru
dhārā-pūrvvakavāgi koṭṭa ma-
28. ne nālku int appudake ā-Bayichayya Māyanna Ankaṇṇana svalastada
voppa
29. sēnabōva Kallayya śrī-Ankanātha-mahālinga śrī-Mahalinga sivam astu
Tāra.
30. vatsarada Pāḷṇa-su 8 Bri Śivarātreya Māyidēvarige Gōpeya Śivadēvara
maga Śivaśaraṇa
31. kraya-patra-kramavēnt endare Huligereya bāgilim horavaṇṭu
Bhaṇḍiya kere-
32. volagereya tenkaṇa-deseyim kūdi nīra kerege hāda dāriyim paḍuvalu
tenkaṇa.
33. baḍagalu paḍuvāna kaiyyindam mūdalu Angharika Māyayyana hūdōta . .
34. tenkalu yinti-chatuṣ-sime-olagaṇa ā-Śivaśaraṇaru Gaṇamāleya Basava-
dēvanavara kayya.
35. krayavāgi koṇḍa hūdōṇṭavanu adaroḷagulladellava sahita ā-Māyidēvara
kayya.
36. ā-Śivaśaraṇaru tatu-kālōchita-kraya-drabya gadyāna 3 nu koṇḍu ā-
Śivaśaraṇaru
37. stri-putra-jñāti-sāmanta-dāyādyānumatadiṁ purassaravāgi sva-ruchiṇi
voḍambattu
38. vvakam māḍi koṭṭa kraya-pramāṇapatra ā-gavudugaḷagaṇa Gaṇapayyana
voḍambadi-
39. ke basadigikkuva siddhāya pa 4 int appudakke sākshigaḷu Gaṇamāleya
Basavadē.
40. ya Homayya Mālegāra Nākayya Aṅgarika Mayilayya int ivaru-
bhayānma
41. sēnabōva Virayya śrī-Ekāmbraṇātha śrī-Saṅgamēśvara śrī-Mallinātha
42. int idellavanu ā-Śivarātreya Māyannagaḷu patra-mariyāḍeyalu haḍada
bhūmi.
43. śrī-Mahalingadēvara aṅgabhōga raṅgabhōga amritōpahāramatṁ śrī-
Virabhadradēvarige
44. di koṭṭaru yidake ā-Māyannagaḷa stri-vudara-putra-putriyaru kārṇyada
sisngaḷu.
45. dēvara kārṇya-prasādavaṁ bhōgisalu voḍeyaru dēvarige
upāra ēnu krityavāda. . . .
46. dēvara śrī-kāryyake naḍesalu kārṇya-prasādava bhōgisalu voḍeyaru
Siddhanāthadēvara
47. Lakhaḷiyānu Mahalingadēvarige prabhāta-kāladalu majjanavu ma-
dhyāhna-kāla-
48. dalu majjana-pūjā-dhūpārati-vupāravanu naḍasuvānu dīna baḷḷa akki
tingaḷinge.
49.
50. yādhyāya sandhisi baḷḷu ā-Lakhaḷiyānu viḷeyava sahita
koḷaba
51. dēvarali ēnuvanu muṭṭabāradu inti-dharmamānu chāturvvarṇa-
pūrvvakavāgi ko-
52. nu paripālisidavaru ārobbaru svargake naḍavaru i-dharmma-
ma
53. vudāsina-māḍidavaru śrī-Vāraṇāsiyālu Gangā-tīradalu ka-
pileyanu ā
54. Kurukshētrādalli.
55. hatimāḍi

Note.

The inscription is dated Sunday the 10th lunar day of the dark half of Bhādrapada in the year Pārthiva, Śaka 1207 corresponding to Sunday the 26th of August A. D. 1285 when Viranārasimha III of the Hoysala dynasty was ruling

in Dōrasamudra. It consists of four parts. In the first part it is stated that the Mahājanas of Pāñchajanyapura rented from Sivarātre Māyidēva, disciple of Purāṇa Māyidēvāpaṇḍita, residing in Sōmanāthadēvakshētra in Huliyaḡere, his land in Mādēviyaḡalli in Mayisenāḡu on the condition that they would pay the rent of three gadyāṇas in the first two years, Vyaya and Sarvajit, and six gadyāṇas from the third year onwards, after meeting the various taxes on the land mentioned. The rent-deed was drawn by Gōvaṇṇa son of Akkaṇṇa, the village accountant. In the second part it is stated that Bayichanna and Ankaṇṇa, disciples of Sivarātre Māyidēva, purchased for three gadyāṇas a garden land containing 210 arecanut trees from Toll-collector Mādanna and that they granted the same garden land together with four house-sites of the given boundary for the service of god Mahalingadēva. This grant was drawn up by village accountant Kallayya.

In the third part it is recorded that a person called Śivaśaraṇa purchased a flower garden of given description for three gadyāṇas from Gaṇamāle-Basavadēva and that with the consent of his wife, sons and relatives he sold the same garden for the same price to Śivarātre Māyidēva. The sale deed was drawn up by village accountant, Virayya before the witnesses mentioned.

In the fourth part it is recorded that the said Śivarātre Māyaṇṇa or Māyidēva made a gift of all these plots of land thus acquired for the daily worship and food offering to god Mahalingadēva and god Virabhadradēva, authorising his own sons, daughters, and disciples to enjoy the food and other offerings made to God Mahalinga. A person called Lakhajīya was employed to worship the god and receive two seers or a baḡa of rice a day for his wages. The inscription ends with the usual imprecation.

33.

On a stone on the mound near Hosalli in the hobli of Areḡalli.

Size 3' 6"×1' 10"

Modern Kannaḡa characters.

1. Vijaya-saṃvatsara Mā-
2. rggaśira suddha | Bu svasti śrī prithvi-
3. vallabha mahārājāḡhirāja Magara-rā-
4. jya-nirmūḡana Chōḡa-rājya-pratishṡā-
5. chāriyanum appa Hoḡisana śrī
6. Viranārasimhadēvara besadiṃ . . .
7. Kētayanāyakana mommaga . . .
8. kāryake tale-gottalli . . .
9. . . . nilisida viragallu.

Note.

This is a memorial stone set up in memory of the death of the grandson of Kētayanāyaka, a general of Viranārasimha of the Hoysala dynasty, while carrying out some work under the orders of Viranārasimha, known as Prithvī-vallabha, Mahārājāḡhirāja, the destroyer of Magararājya and the supporter of Chōḡa Kingdom. It is imperfectly dated Wednesday the 1st lunar day of the white half of Mārgaśira in the cyclic year Vijaya.

HASSAN TALUK.

34.

At Kannagāla (Hassan hobli) on a stone near Mallēśvara temple.

Size 4'×1' 6"

Modern Kannada characters.

1. svasti sri-vijayābhyudaya Saka-
2. varusha 1280 neya Viḷambi-
3. samvatsarada Kārttika-śū 3 Mam.
4. dandu śrī-Vira-Bukkanna voḍeya-
5. ru Vijayanagaradala
6. prithivi-rājam-ge-
7. uttiralu gajabēṭekāra rāyaragan
8. daradāvani oḍeyara maneya nā-
9. ḷuva Māḍeyanāyakara maga Harupeya-
10. nāyakaru Seṭikaveya Kannagālali
11. . . . māda Prabhudēvarige śāśvatava-
12. mṛṇṭapaḍi-naivēdyake biṭṭa bhūmi Goṭagere
13. ge Dēva-oḍeyara gaddeyimu mūdana
14. kaḍeyalu Rāmānnagaḷa gaddege paḍuvana gadde
15. nāyakaru sukhadali naḍasikonḍu
16. nāyakatanake saluva gadde beddalu dēvara hin-
17. dana kummari ishtanu sarvamānyav āgi māḍiko-
18. ṭṭaru i-dharmma sthiraṇḍali i-dharmmake
19. modalāgi tandavaru śrī-Gaṇgeya
20. taḍeyalli mātṛi-piṭṛi bhrātṛi sntaranu
21. kendu māmsa-bhukshaṇa-rudhira-pā-
22. nava māḍida pāpadali hōharu gō-vadhe-māḍidavaru
23. Mallināthāya namaḥ ||

Note.

The inscription is dated Śaka 1280, the year Viḷambi, Kārtika Śuddha 3, which corresponds to Saturday the 6th October, 1358. It is probable that the letter "Mam" after 3 in line 3 is not meant to stand for Tuesday, for the third lunar day of the white half of Kārtika, 1358 was Saturday, but not Tuesday. This records the gift of a plot of land for food offering to God Prabhudēva in Kannagāla by Harupeyanāyaka, son of Māḍeyanāyaka, manager of the household of voḍeyar, during the reign of Virabukkanna, king of Vijayanagar. The inscription ends with the usual imprecation.

35.

On a stone lying on the site of the fodder-preserve outside the same village

Size 6' 3"×3' 9".

Modern Kannada characters.

1. svasti śrī-vijayābhyudaya
2. varushaṅgaḷu sāviraḍa itaneya.
3. raḍa Kārttika su 1 lu mahārā
4. rājaparamēśvara śrī-Virapratāpa śrī
5. rāyamahārāyaru Channama
6. namma nāyakatanake pālisida
7. olagāḍa Kannagālagrāmavanu Channa
8. ayyanavarige aliya-santānavāḍa yela
9. Achyuta-rāyarige
10. Channappa-ayyanavarigū punyav āgabēkendu
11. modalāgi Oḍeyarahalli Goṭigere
12. ayyanavarige dāna-dhārā-pūrvvakavāgi

13. Kannaṅgāla-grāṁavanu káluvaḷi
14. Kannaṅgāla-grāṁake saluva
15. asṭa-bhōga tēja-svāmya-saha
16. śīme-volagāgi
17. ā-chandrārka-sarvamānyav endu
18. parampareyāgi anubhavisuvudu endu
19. koṭṭa dāna-paṭṭe idake āvanobba-
20. nu alupidavanu
21. gō-brāhmanaranu vadhisida
22. pāpadali hōhanu idake tappida
23. deyanu t-mānya mariā.

Note.

A few words in almost all the lines of the inscription are lost. It is fully dated, but the date is not legible. It records the gift of the viliage, Kannaṅgāla to Ayya by a certain Nāyaka under the king of Vijayanagar for the peace of the souls of Achyutarāya and Channappa-ayya.

36.

On a stone set up in front of the temple of Kēśava in the same village. (Kannaṅgāla)

Size 3' × 1'9."

Modern Kannaḍa characters.

1. śrī-Krôdhi-samvatsara
2. dhirāja rāja
3. nāyakāchā
4. Kēśavadēvara
5. amri
6. hōharu
7. Kēśava.dēvāya

Note.

This inscription is almost completely effaced and it seems to record the gift of some plot of land for the food offering to god Kēśava.

37.

At Agalahalli (Hassan hobli) on a stone in the field to the south of the village

Size 2' - 6" × 1' 3".

Modern Kannaḍa characters.

1. śrīmatu Mayile-
2. yanāyakaru tamma
3. ālu Appēgavuda-
4. nige mechelu-gottā
5. mānya hola ½
6. śubham astu

Note.

This is not dated. It records the gift of a field, free from tax by the illustrious Mayilenāyaka to his servant, Appēgauda in admiration of his devoted service.

38.

On a stone set up near a maṇṭapa in Samudravalli in the same Hobli.

Size 2'6" × 2'.

Modern Kannaḍa characters.

1. śrīrastu
2. śrīmatu-Saṅkapadēvana Anna-
3. pa Mādapagaḷa hari-sēve

Note.

This (Maṇṭapa) is a service rendered by Annappa Mādappa, son of the illustrious Sankapa to god Hari.

39.

On a rock on a mound near Râjanhalli in the same Hobli.

Size 3'×1'6".

Modern Kannaḍa characters.

1. svasti śrī-Sômappagaḷa
2. Râchapagaḷu mādisida
3. maṇṭapa-sêve gavuḍu-
4. gaḷu pâlisikoṇḍu ba-
5. ruvudu śrī-śivâya namaḷi

Note.

This inscription records the construction of a maṇṭapa by Râchappa, son of Sômappa, and that the same is placed under the care of the Gaudas, headmen of the village.

40.

On a stone lying near a well at the boundary of the village, Hûvinahalli in the same Hobli.

Size 3'×1'6".

Modern Kannaḍa characters.

1. Svabhânu-samvatsara
2. Jyeshṭha śu 10 lu
3. śrîmatu-Venkatâdri
4. nâyakara kumâ-
5. raru Krishṇappa-nâ-
6. yakaru . . . halli
7. Honnegavuḍa Chikka-
8. ṇagavuḍarige ko-
9. ṭṭa kodagi umbaḷi
10. śrī śrī.

Note.

This inscription is imperfectly dated the tenth lunar day of the white half of Jyêshṭha in the year Svabhânu and records the gift of a field by Krishṇappa-nâyaka, son of the illustrious Venkatâdrinâyaka to Honnegauḍa and Chikkegauḍa.

41.

On a piece of a stone lying near a stream by the side of the road leading to Âlûr close to Timmanahalli in the same Hobli.

Size 2'6"×1'8".

Modern Kannaḍa characters.

1. Krôdhi-samvatsara-
2. Mâga-sudha 10 lû
3. Krishṇappa-nâyakaru
4. Virûpâkshadêvarige
5. biṭṭa umbaḷi hola
6. mangala śrī śrī.

Note.

This inscription is imperfectly dated the tenth lunar day of the white half of Mâga in the year Krôdhi and records the gift of a field by Krishṇappanâyaka for the service of God Virûpâksha.

KOLAR DISTRICT.

42.

Chikballāpur Taluk.

On a stone in the north veranda of the Gangamma temple near the Hulikan-tesvāmi-maṭha in the village Nandi in Nandi hobli.

Size 4'—0' × 1'6".

Telugu characters and language

(The top is broken)

1. āgāmi siddha-sādhyambul aneti
2. samasta-tēja-svāmyalunu sukhaṅga.
3. trēya-gōtram Āpastamba-sūtram
4. Kūḍalēśvaram Rāmayya anē miru
5. stānam Nandi
6. simalō
7. āchandrārka-stāyigānu
8. dāra-pōsi

Note.

This inscription is very fragmentary and seems to record some grant made at Nandi to Kūḍalēśvaram Rāmayya of Ātrēya-gōtra and Āpastambha-sūtra.

43.

Chintāmaṇi Taluk.

On a stone lying near the field of Tōṭi Kempajja at the village Chōrappalli in Ambājidurga hobli

Size 5'—0" × 1'—6"

Kannada language and characters.

1. Khara-samvatsarada Chayi-
2. tra su l lu śrīmatu śrī
3. rājamānya nāyaka-
4. maṇi Virāṇa-nāya-
5. karu Chōrapalle-grāma-
6. vannu mānyavāgi śrī
7. Sōmayyadēvara pā-
8. ḍake samarpisidaru
9. yi-grāmadoḷagana
10. nidhi nikshēpa ādi-
11. yāda ashta-bhōga-
12. vanu āgumādikoṇ-
13. ḍu sukhadim

(Here 5 lines are effaced)

19. gangala
20. natṭu koṭṭa
21. dānaśāsana

Note.

This records the grant of the village Chōrapalle as a mānya (rent-free village) with all rights of property to god Sōmayyadēvaru by rājamānya nāyakamaṇi Virāṇa Nāyaka on the 1st lunar day of the bright half of Chaitra in the year Khara.

44.

On a stone by the side of rail-road near the same village (Chôrappalli).

Size 4' - 3" x 5' - 6".

Old Kannada characters.

1. svasti Śrīmêrumarasar prithuvî-râjyam geye
2. Bidirebchojan Puloguroġ Āenûrggam Indram
3. paramachandî Antakana taminam paridu Pulva-
4. kkiyalli kâdi turuvam magulehi sattam âtam-
5. ge ittavira (?) kottudu aigula kalani ida-
6. n alidom
7. panchâmâ-
8. pâtakan akku

Note.

The inscription is not dated. This records that during the reign of Śrīmêrumarasar, Bidirebchojan, lord of the five hundred of Puluguru, a brave man (*paramachandî*), a brother of the God of Death, died in a fight near the village Pulvakki having rescued the cows from enemies. A wet field of the sowing capacity of 5 kolagas was granted to his survivors. The inscription ends with the usual imprecations.

45.

On a stone set up in the field of Jyôtinâyani near the rail-road in the same village.

Old Kannada characters.

1. svasti samadhigata-
2. pancha-mahâśabda
3. PallavAnvaya pri-
4. thuvivallabha Pa-
5. llava-kula-tilaka
6. śrīmatu Iṛiva-
7. Noġambam prituvi-
8. râjyam geyye Be-
9. duga . . .
10. sanâ . . .
11. dâle . . .
12. gadol . . .
13. ! A-
14. kkagâmu
15.
16.
17. No.
18. labara
19. Tiruma
20.
21.
22. maṇṇan janângadi
23. suralôkan âle Go.
24. kayyanum Noġambanum
25. Tilavayyanum
26. kalnâṭuliditṭa nâdu
27. idanaġi-
28. dôn Bâraṇâsi-
29. yumi Sipravaġa (?)
30. man alidom

Note.

The inscription is not dated and belongs to the reign of the Noġamba King Iṛiva Noġamba. It records the death in a battlefield of Ākka-gâvunḍa and Tiruma during the reign of the illustrious Iṛiva Noġamba, with the titles, possessed of the five

great sounds, descendant of the Pallava race, lord of the earth, an ornament of the Pallava family. It states that Gô. kayya, Nôlamba and Tiḷavayya made a grant of some land in his name and set up the stone. The inscription ends with the usual imprecation.

46.

On a stone lying on the side of a well belonging to Sonnapareddi to the south of the village Mādigere in Chintāmaṇi hōbli.

Size 9' x 6'.

Old Kannada characters.

1. svasti śri-Konguṇi-mahārājādhirāja-paramēśvara śri-Śivamārabhaṭārar
jagavellavan āḷuttire Toṭṭūrammaḷiyu-
2. |iṛidu piḍivalli śri-Pallava-kulatilakan vayiramkaṭṭi eredu saggālayak ēridan
Javayyanuṇi Āṇdayyanuṇi
3. bālugaḷchu meechehi bādha-parihāram āḡisi manṇu-kaḷani koṭṭodu idangā-
dong aśvamēdhada phalaṇa-
4. kku idān aḷivon Vāraṇāsiyuḷ pārvvaram konda pātakan akku.

Translation.

Be it well. While the illustrious Śivamārabhaṭārar called Konguṇi mahārājādhirāja and Paramēśvara was ruling over the whole world, and while he stormed and seized Toṭṭūrammaḷi, the illustrious Pallavakulatilaka came against him with a hostile spirit and in the fight that ensued died and attained heaven. Javayya and Āṇdayya admiring his valour made a grant of a plot of land, free of all imposts. Whoever maintains this will get the merit of performing a horse-sacrifice while he who takes it away will be guilty of the sin due to slaying Brahmans in Benares.

Note.

It should be particularly noted that Śivamāra, one of the early Ganga Kings is styled here as Mahārājādhirāja and Paramēśvara indicating thereby that he was an independent sovereign. From the expression "vairam kaṭṭi" meaning "acting with a hostile spirit" it may be inferred that Pallavakulatilaka was a feudal chief under Śivamāra and this is supported by the grant of Koḍagi land to his survivors in piteous admiration for his valour. It cannot however be decided whether the Ganga king mentioned here is Śivamāra I or II.

47.

On a stone set up in the field of Garagiraḍḍi to the south of the same village.

Size 6'—4-6'.

Old Kannada characters.

1. svasti śri-Mahēndrā-
2. dhīrājar prithivi-rājyam
3. geye Yindara Nôlambanāḍa-
4. nāḷe Kiruttiruvanū-
5. raḷivinoḷ
6. Pandi-podara emme turugole
7. Āśāuran āne kaṭṭi lkkisi sattan
8. ātaṅge nālvadimbaru koṭṭadu
9. aygola kaḷani mūgola pāḷu idā—
10. n aḷivon pañcha-mahā-pātakan akku

Translation.

Be it well. While the illustrious Mahēndrādhīrāja was ruling over the earth and while Indira (Indra) was ruling over Nôlambanāḍu, Āśāvuran led his elephants against a hostile band carrying off the cows and buffaloes of the village Pandipodaru

during the sack of Kiruttiruvanūr and fighting hard died. In his memory the Forty (citizens) made a grant of a rice field of the sowing capacity of 5 koḷagas together with a plot of dry land of the sowing capacity of 3 koḷagas. Whoever takes this away will be guilty of the five great sins.

Note.

The king called Mahendrādhiraṇṇa in this inscription is the Nolamba King also called Vira-Mahendra who ruled 878-895 A. D. The person Indra seems to be either his son or his subordinate chief and perhaps is identical with the person of the same name mentioned in inscription No. 70 in this Report.

48.

On another stone lying at the same place (Mādigere).

Size 6'—3" × 4'—9".

Old Kannada characters.

1. svasti Śaka-nripa-samvatsara śa-
2. taṅgaḷ eṇṇa-nūrayvatta mūrane-
3. ya Raudriy emba sambatsaram
4. pravarttisuttire svasti samadhi-
5. gata-pancha-mahā-śabda Palla-
6. va-kula-tilaka Nalambādhira-
7. jar duṣṭa-nigraha viśiṣṭa-pari-
8. pālnadim sukhānurāgado-
9. ḷire Nāgamayya Kāmēśvara-
10. kke dēva-bhōgam kaṇḍuga galde
11. paḍirkkolaṃ pāḷu chandrā-
12. dityarkkaḷ ullinam salvōdu
13. idan alidom kavileya Vā-
14. raṇāsiyan alido bareḍo
15. Kandayan

Translation.

Be it well. There being current the year Raudri and there having elapsed eight hundred and fifty three years of Śaka era, while Pallavakulatilaka Nalambādhiraṇṇa, entitled to the five great sounds, was in the enjoyment of peace protecting the good and punishing the wicked—Nāgamayya made a grant of a rice field of the sowing capacity of one kaṇḍuga and of a dry field of 10 Koḷagas for the service of god Kāmēśvara to last as long as the sun and moon. Whoever takes this away will be guilty of the sin of slaying a cow in Benares. Kandayya wrote this.

Note.

Whether this Pallavakulatilaka can be identified with the person of the same name mentioned in Numbers 45 and 46 it is difficult to say but the characters of the two inscriptions are almost identical.

49.

On the fragmentary stones in a platform in the field of Muniyappa by the side of the village Kallahalli in the hobli of Kaivāra.

1. svasti śrīmat-Punnāḍa Ereyā Āvukan . . . ge
2. Kayvaranāḍadhipati Ambalan turuḷol bi-
3. ḷdu sēneyan ikki suralōkake sandōn

Note.

The inscription is in Halegannada characters of the later part of the 9th or the early part of the 10th century. It records the death of a person called Ambalan in charge of Kaivāra-nāḍ in his fight against a hostile army carrying off cows. At the beginning of the inscription some one called Ereyā seems mentioned as the King of Punnāḍ.

1. Sarvajitu-saṁvatsa-
2. rāda Bhādrapada śu 3 Gu-
3. ruvāra Bayirappana ma-
4. ga Sonṇappanu nilisi-
5. da kambhāda sēve śrī

51.

1. svasti śrī-vijayābhyudaya śakavaruṣa sāviraḍa neya
Parābhava-samvatsara
2. Yimmaḍi Bukkaṇṇodeyaru prithvirājyaṃ gevali
3. Sahakāra Chinnapagaḷa makkaḷu Rāchappagaḷu
4. ā-Kalleḍēvara aṅga-raṅga-bhōga-pūjā-vaibhavaken-
5. du koṭṭa hola || hattu koḷagavanū mahājanāṅgaḷu
6. nadasikoṇḍu bāhōḍu idake tappidaru pāpadali
7. hōharu.

52.

1. śrīmatu Sālivāhaṣa-
2. kha varuṣha 1534 Pari-
3. dhāvi saṃ Vai śrīmatu
4. Perumākalaballī
5. Karaṇika Kadarapage koṭṭa
6. kaṭṭu-koḷige gadde hola yi-
7. dake tapidavaru tande
8. tāya konda pāpa-
9. dālī bōharu śrī

13

53.

On a stone set up below the lamp-pillar in front of the Hanumanta temple at the village Kendanahalli in Kaivāra hobli.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. śrī Gaṇādhipatayē namaḥ Nandana-sam-
2. vatsarada Pālguna ba 1 lu śrī-
3. maṇ mahā-maṇḍalēśvara gōvaḷa-
4. rāya rūpa-Nārāyaṇa gaṇḍabhēruṇḍa
5. vayiriya-Rāma Sōyidēva mahā-sra-
6. sugaḷu nāyakatanake saḷuva Kayivāra.

Note.

The concluding portion of this inscription cannot be examined as it is hidden by a portion of the building. It seems to record a grant by mahāmaṇḍalēśvara, gōvḷarāya Sōyidevamahāarasa, rūpa-Nārāyaṇa, gaṇḍabhēruṇḍa and a Rāma to enemies, chief of Kayivāra. It is imperfectly dated the 1st lunar day of the dark half of Phālguna in the year Nandana.

54.

Kōlār Taluk.

On a stone lying near the waste-weir of the tank at the village Biramānahalli in Kōlār hobli.

Size 6'—3" × 3'—0".

Kannada language and characters.

(Front).

1. svasti śrī Kali-yuga 4501
2. roḷage Śakābda 1322 neya
3. Vikrama-samvatsarada Kārtti-
4. ka ba 10 Su Kōḷāla Sōmayyadē-
5. varige śrīmaṇ-mahāmaṇḍalē-
6. śvara mēḍini-mīseyara-gaṇḍa
7. kaṭhāri-sāḷuva Tri-
8. bhuvana-gaṇḍara-gūḷi Kongaḷi-
9. rāya-sthāpanāchāriya
10. rāja-paksha Sāḷuva-rāya

(Back).

11. Kōḷāla-simeya
12. . . . vileyan 4ḷu . . .
13. Chikkanūra chatu-simeyanu dhārā-
14. pūrvakavāgi koṭṭa dharmma-sāsana idake tapi-
15. davaru Gangā-tīradali kapileya
16. konda pancha-mahā-pātakake hōguvaru
17. śubham astu

Note.

This inscription records the gift of the village Chikkanūr to Kōḷāla Sōmayyadēva and is dated Friday the 10th lunar day of the dark half of Kārtika in the year Vikrama, being the Śaka year 1322 and Kaliyuga year 4501. The date corresponds to Friday 12th November 1400 A. D. The donor's name is effaced but his titles are recorded as mahāmaṇḍalēśvara, champion over the moustaches of the world, *Kaṭhāri-Sāḷuva*, *tribhuvana-gaṇḍara-gūḷi* (a fighting bull to the heroes in the three worlds), establisher of Kongaḷi-rāya (?), *rāja-pakshi-sāḷuva* (a kite to the birds, kings) and he is stated to be ruling the Kolar province. These titles indicate that the donor belonged to the famous Sāḷuva family of chiefs from which was descended Sāḷuva Nṛsiṃha who usurped the Vijayanagar throne in about A. D. 1478. (Compare Epigraphia Carnatica Volume X, Malur taluk inscriptions 1 & 3.)

55.

On a stone set up in a field to the west of the village Kāmadēnahalli in the same hobli.

Size 3'—3" × 1'—6".

Kannāḍa language and characters.

1. Khara-samvatsarada
2. Vayisāka ba 10
3. lu śrīmatu Timma-
4. yagaḷu Tirumala-
5. dēvara dīpada
6. tailake koṭṭa svāste
7. hola kham'll
8.

Note.

This records a grant of a field with the sowing capacity of half a khaṇḍuga by Timmaya to the god Tirumaladēvaru for the expense of purchasing oil for the perpetual lamp to be lighted before the god and is dated the 10th lunar day of the dark half of Vayisāka in the year Khara.

56.

On a stone set up in the compound of the house of Munisāmayya, Shanbhog of the village Elavāra in the same hobli.

Size 3'—0" × 1'—3".

Kannāḍa language and characters.

1. svasti śrīma-
2. tu Śubhakritu-
3. sam Pālguna śu 1
4. lu dēvadēvōttama
5. dakōti
6. brahmāṇḍa-
7. nāyaka
8. Gangādhara-
9. dēvarige sama-
10. rpita koṭṭa
11. nātha
12. paḍi naivēdya
13. koṭṭa grāma
14.
15.

Note.

This grant records the gift of a village on the 1st lunar day of the bright half of Pālguna in the year Śubhakrit to God Gangādharadēvaru for the daily food offerings.

57.

On a fragmentary stone in the pariah quarter of the same village Elavāra.

Size 3'—3" × 3'—3".

Kannāḍa language and characters.

1. subham astu Mallarājēndra-vadēyaru
2. Gaṇādhipati namas tunga-siraś-chumbi-
3. chandra-chāmara-chāravē trayilōkya-nagarārambha-mū-
4. lastambhāya Sambhavē svasti samasta gonḍa Maleparo-
5. luḡaṇḍa Banavāse mārttaṇḍa
6. nāmādi prasasti
7. nni Hosalarāyamahārāyaru pritvi-sā-
8. mrājyavanu paripālisuttidali vira-maṇḍa
9. mudrānkita būmiyanu
10. nāḍa gauḍarā

(The rest of the stone has broken off.)

Note.

This inscription is very fragmentary as the stone on which it is incised is broken off in the middle and several letters are effaced. It seems to record the grant of some land during the reign of some Hoysala king. The name Mallarājendra-voḍeyar occurring at the beginning of the inscription probably refers to the donor.

58.

Mulbāgal Taluk.

A copy of a copperplate grant in the possession of Lakshmanāchār at Mulbāgal.

Nāgarī characters and Kannada language.

1. namas tunga-sīraś-chumbi-chandra-chāmara-chāravē!
2. trailōkya-nagarārambha-mūlaśtambhāya Śambhave ||
3. svasti śrī vijayābhyudaya Śālivāhana śaka varuṣa
4. 1633 neya Khara-samvatsara Āsvīja-bahula Panchami-
5. lu śrīmatu rājādhirāja rājaparamēśvara
6. Rangarāyaru sukha-rājyam-gaivali śrīmatu
7. Venkatarāmāchāryara pautrar āda Varahāchāryara
8. putra Vādhūla-gōtrada Yajussākhādhyāyiga-
9. | āda sthālada Narasimhāchāryaru Kaundinya-
10. gōtra Yajussākhādhyāyigal āda Śēśhā-
11. chāryara pautra Padmanābhāchāryara putra Śēśhā-
12. chāryarige koṭṭa bhūḍāna-dharmasāsana
13. nammage kulakramāgatavāgi banda Mulavāya-
14. sine Bammasamudrada grāmadali nādedu
15. baruva gadde hola eradanu namma hiriyanige
16. svargalōkāvāpti āgabhēkendu hiranyō-
17. daka-dānadhārā-purassaravāgi, sūryō-
18. parāga-puṇyakāladali trikarāṇavāgi sam-
19. kalpisiddadannu nimma putra-pautra-pāramparya-
20. vāgi anubhavisikonḍu bāhūdu yendu barasi
21. koṭṭa bhūḍāna-dharmasāsana | Indrah prichehhati
22. chaṇḍālm kimidam pachyate tvayā | śvamāmsam surayā siktam
23. nṛi-kapālē chitāgninā | dēvabrāhmaṇa-vṛittis tu
24. yē harantī narādhamān | tēśhām pāda-rajō-
25. bhūtyā charmanāchehāditaṁ mayā | svadattā dvi-
26. guṇam puṇyam paradattānupālanaṁ paradattāpa-
27. hārēṇa svadattam nishphalaṁ bhavēt | dāna-pāla-
28. nayōr madhyē dānāch chhrēyōnupālanaṁ
29. dānāt svargam avāpnōti pālanād achyu-
30. tam padam śubham astu

Note.

This is said to be the copy of a copperplate grant, the original of which is not forthcoming. It is imperfectly dated the 5th lunar day of the dark half of Āsvīja in the year Khara, 1633rd year of Śālivāhana era corresponding to A. D. 1711 and records a grant of some land in the village Bammasamudra in Mulavāysime by Narasimhāchārya of Vādhūla-gōtra to Śēśhāchārya of Kaundinya-gōtra in the reign of king Rangarāya of Vijayanagar. The date is not verifiable. Apart from the usual imprecatory verses found in almost all inscriptions there are two more verses inserted in this inscription. They contain a dialogue between the God Indra and a Chaṇḍāla woman about the comparative heinousness of dog's flesh and the dust coming from the feet of those who rob Brahmans of their property. They can be rendered into English as follows:—

Indra asks a Chaṇḍāla woman: "What is this you are cooking"? She replies: "I am cooking dog's flesh wetted with liquor in a human skull over fire brought from an cremation ground. I have covered the skull with a piece of leather lest the dust coming from the feet of those who rob Brahmans of their property might contaminate it."

A copy of Embarahalli grant of Baichappagaṇḍa of Śaka 1630 in the possession of Kṛṣṇamūrtiāchārya, agent to the Śrīpādarāja maṭha in Muḷbāgal.

(Neither the number of plates nor the size of the plates is known.)

Kannada Characters.

1. śrī-Gaṇādhipatayē namaḥ Ambikā-vyakti-rūpāya nirguṇāya guṇātmanē samasta-jagad-ādhāra-
2. mūrtayē Brahmanē namaḥ | Harēr lilā-varāhasya damshtṛā-daṇḍaḥ sa pātu vaḥ Hēnādri-kalaśā
3. yatra dhātrī chhatra-śriyaṃ da-dhau | namas tuṅga-śiraś-chumbi-chandra chāmara-chāravē | trailōkya-
4. nagarārambha-mūlastambhāya Sambhavē svasti śrī-vijayābhyudaya-Śaka-
5. varuṣaṅgaḷu 1630 nē-Sarvadhāri-samvatsarada Āshādha-śuddha 11 Guru-vāradallu śrīmad-akhilāṇḍakō-
6. ti-brahmāṇḍanāyaka śrī dēvādi-vandita śrī Venkaṭeśasvāmiyavaru Venkaṭāchaladallu
7. divya-simbāsānārūḍharāgi jagat-sāmraṇyavaṃ gaivuttīralu chaturtha-gōtrada śrīman-ma-
8. hā-Āvatināḍa prabhu Doḍabairappa-gauḍaravara pavutrar āḍa Raṅgappa-gauḍaravara putrar āḍa
9. Baichappagaṇḍaravaru śrīmat-paramahansa-parivrājakāchāryatvādyā-nēka-guṇa-saṃpanna-
10. rāḍa pada-vākya-pramāṇa-pārāvāra-pāriṇa sarva-tantra-svatantrar āḍa śrīmad-Vaiṣṇava-
11. śīdhānta-pratishṭhāpanāchāryar āḍa śrīmat-Śrīpādarāyara vidyā-simbāsanādhiśvarar āḍa
12. śrīmad-Gōpināthadēvara divya-śrī-pāda-padmarādhakar āḍa śrīmad-Rāmachandratīrtha-śrīpādaṅ-
13. gaḷavara kumārakar-āḍa śrīmad-Raghunāthatīrtha-śrīpādaṅgaḷavara kara kamala-sanjātar āḍa śrī-
14. man-Lakshmīmanōharatīrtha-śrīpādaṅgaḷavara maṭhada śrīmad-Gōpināthadēvara dipā-
15. rāḍhanōtsavārthavāgi koṭṭa yēka-bhōgya-grāma-dharmaśāsanada kramav entendaṇḍe
16. namma āḷuvikege saluvanthā Chikka-baḷḷāpurada simeyallu Nandīparvatakke
17. dakṣhiṇa-bhāgadalli iruvanthā Āvati-bōbaḷi-vaḷitavāḍa Yembarahalli yemba grāmavannu idara vaḷitavāḍa vupa-grāmadinne | sahā sarvamānyāgrahārav āgi
19. śrīmad-Rāmachandratīrtha-śrīpādaṅgaḷavara kumārakar āḍa śrīmad-Raghunāthatīrtha-śrīpādaṅ-
20. gaḷa kara-kamala-sanjātar āḍa śrī-Lakshmīmanōharatīrtha-śrī-pādaṅgaḷavara maṭhada śrī-Gōpinā-
21. thasvāmi-dīpārāḍhanōtsavārthav āgi śrīman-mahā-Āvati-nāḍa-prabhu Doḍabai-
22. rappagaḍaravara pavutrar āḍa Raṅgappa-gauḍaravara putrar āḍa Baichappagaṇḍaravaru prathama-
23. Yēkādaśi-mahā-punya-kāḷadalu namma mātā-pitṛigaḷige puṇyavāgabē-kendu
24. sa-hiranyōdaka-dāna-dhārā-pūrvakav āgi Āvati-bōbaḷi vaḷitavāḍa Yembarahalli grāma
25. vupagrāma dinne sahā sa-hiranyōdaka dāna-dhārā-pūrvakav āgi koṭṭe vāḍa kāraṇa i-
26. grāmagaḷige saluva grihārāma-kṣhētra-nidhi-nikṣhēpa-jala-pāshāṇa akṣhiṇa-ā-
27. gāmi-sīdha-sādhyangal emba aṣṭa-bhōga-tēja-svāmyagaḷannu kere kuṇṭe gadde
28. beddalu yāta kapale talapari sakala-suvarṇādāya sakala-chattādāya
29. sakalōtpatti sahavāgi śrīmad-Rāmachandratīrtha-śrī pādaṅgaḷavara kumāra-

30. kar āda śrīmad-Raghunāthatīrtha-śrī-pādangalavara kara-kamala-saṁjātar
āda śrīma
31. l-Lakṣmīmanoharatīrtha-śrīpādangalavara maṭhada śrīmad-Gōpīnātha-
dēvara di.
32. pārādhanōtsavārthav āgi chaturtha-gōtrada śrīman-mahā-Āvati-nāda
prabhu Dōḍa-Bhai-
33. rapagaṇḍara pavutrar āda Rangappagaṇḍaravara putrar āda Baichappa-
gaṇḍaravaru i-grā-
34. mavannu dhāreyaṇ eredu valaya-Vāmanamudre-sāsana-pūrvakav āgi ko-
35. ṭṭev-āda kāraṇa nivu nimma pāraparyav āgi ā-chandrārka-sthāyiy āgi
trikālada
36. llu śrīmad-Gōpīnāthadēvara pūje dipārādhaneyannu mādisikonḍu
dānādihikra-
37. ya-viniṇaya-bhōgyagaḷige yōgyav āgi anubhavisikonḍu sukha-sthitiya-
38. lli iratakkudendu nannu tripurushōddēśavāgi trivāchakavāgi koṭṭantha
yē-
39. ka-bhōgyāgrahārada dāna-patra || dāna-pālanayōr madhyē dānāch
chhrēyōnu-
40. pālnapaḷ dānāt svargam avāpnōti pālanād achyutann padam | sva-dattād
dviguṇam puṇyam
41. para-dattānupālanam | para-dattāpahārēṇa sva-dattam nishpalam bhavēt |
42. Yēkaiva bhagīnī lōkē sarvēśhām ēva bhūbhujām na bhōjyā na kara-grāhyā
43. vipra-dattā vasundharā | sva-dattā putrikā dhātrī pitri-dattā sahōdarī | a-
44. nya-dattā svayam mātā dattām bhūmīm parityajēt | Āditya-Chandrāvanīlā
45. nalaucha dyaaur bhūmir āpō brīdayam Yamaś cha ahaścha rātrīś cha vubhē
46. cha sandhyē dharmas cha jānāti narasya vṛittam |
47. śrī-Nandiśā.

Note.

The grant is dated Thursday the 11th lunar day of the bright half of Āshāḍha in the cyclic year Sarvadhāri, Śaka 1630 corresponding to Thursday the 17th of June A. D. 1708.

It records the grant of Embarahalli in the Hobali of Āvati in the Sime of Chikkaballāpur, to the south of the Nandi Hill, free of all taxes, made by Baichappagaṇḍa, son of Rangappagaṇḍa and grandson of Dōḍa-Bairappagaṇḍa, lord of Āvatināḍu, and of Chaturthagōtra, acknowledging his subordination to God Venkaṭēśa on the Tirupati hill, to Lakṣmīmanoharatīrtha, disciple of Raghunāthatīrtha, who was the son and disciple of Rāmachandratīrtha of the Śrīpādarāya maṭha in Muḷbāgal for the service of God Gōpīnātha worshipped in the Maṭha. The grant closes with the usual imprecation and with the subscription "Śrinandiśa."

60.

A copy of a second grant produced by the agent of the same maṭha.

1. Namas tunga-sīras-chumbi-chandra-chāmara-chāravē | trailōkya-nagarā-
rambba-mōlastambhāya tē namaḥ | Harēr Līlā-
2. varāhasya daṁṣhtrā-daṇḍas sa pātu vaḥ | Hēmādri-kalaśā yatra dhātrī
chhatra-śrīyam dadhau | svasti śrī-vijayābhyu-
3. daya Śalivāhana-śakhābda 1677 Kalyabda 4857 tad-upari vartamānavāda
Yuvanāma-samvatsarada Mārga-
4. sira-śuddha 10 Sthiravāra Uttarābhādra-nakshatra Dhanus-saṅkramaṇa-
puṇya-kāladallu śrīmad-rājādhīrāja-rājaparamē-
5. śvara rājāmārtāṇḍa rājagambhīra birudēmbavara gaṇḍa maṇḍalika mahā-
rāja prandapratāpapratiṁa vīra-
6. narapati Mahīśūra-ratna-simhāsanaādhīśvarar ādanthā śrī-Kṛishṇarāja-
Vodērayyanavaru Hoyisala-dēśa
7. Kuruvanka-nāda edetiṭṭina Gaūtama-kshētra ubhaya-Kāvēri-madhya-
Pāschima Ranganāthasvāmiyavara Śrīranga-
8. paṭṇadallu ratna-simhāsanaārūḍhar āgi sukhadiṁ prīthvī-sāmrajyam geyutt
irulu tadīya-sēvānuse-
9. vaka Diṇḍugallu Subhēdāru Śrīnivāsarāyara guritanadallu Muḷuvāgilu
maṭhada Gōpīnāthasvāmiyavara

10. dīpārādhanege Dindugal ugrānada Kondāchārada hōbalidāru Sēvegaru
Vāṇḍrigāru saha barasi koṭṭa
11. dharma-sāsana-kramaventeṇḍare Muḷuvāgila maṭhada Gōpīnāthasvāmi-
yavara dīpārādhanegegi Kandāchā-
12. rada hōbalidār Pāparāju Māvāla Virarāghavanāyaka Sādane Guravanā-
yaka Ugrana Venkaṭaṇḍerunāḷunā-
13. yaka Chenji Alagirināyaka Vyatala Alagirināyaka Śēśāchalanāyaka
Kastūri-nāyaka Dānapati Nārāyaṇanāyaka
14. Āvula Venkaṭrāmanāyaka Nūḷaḷagiri-nāyaka Nārāyaṇanāyaka Subb-
nāyaka Chokkalinga Rāmalinganā-
15. yaka Puṭṭūru Alagirināyaka yīvaḷagaḍīgaḷu muntāda sēvegaru hōbalidāru
vaṇṭrigāraru saha namma
16. namma sambaladalli jana i kke varusha i kke Gōpālabam i mērege prati-
varushadallu Muḷuvāgila maṭhada Gō-
17. pīnāthasvāmiyavara dīpārādhane dhammakke Kandāchārada hōbalidāraru
sēvegaru vaṇṭregāru muntāda
18. rāṇive mandiyūsammatisi putra pautra pārampariyavāgi ā-chadrārka-
sthāyiyāgi naḍasikoṇḍu baraluḷava-
19. ru yembaḍāgi barasikoṭṭa dharma-sāsana idakke sākshi Abhirāmanma-
navaru Padmagiriśvarasvāmiyavaru
20. Varadarājasvāmiyavaru yī-dharma-sāsana bareda Athavanē Śyānabhōga
Venkaṭēśayyanavara hastaka Subba-
21. rāya-yī-dharmakke yārobbaru sahāya sampattugaḷu māḍi naḍisuttāreyō-
avarige Gangādi-sakala-
22. tirthācharaṇa-janita-sukṛita u labhyavāguvudu yī-dharmakke yārobbaru
vighātavan ācharisuttāreyō
23. avarige Kāṣiyali gō-brāhmaṇa-hatyāmāḍida pāpava anubhavisalullavaru
sva-dattād dvigupam puṇyam
24. para-dattānupālanaṁ para-dattāpa-hārēṇa sva-dattam nishphalaṁ bhavēt
dāna-pālanaṁ yōr madhyē dānāch chhrē-
25. yō'nupālanaṁ i dānāt svargam avāpuṇōti pālanaḍ achyutam padam.

Note.

The grant is dated Saturday the 10th lunar day with Uttarābhādrapada-nakshatra of the bright half of Mārgaśīra of the cyclic year Yuva, Śaka 1677 and kali 4957 corresponding to Saturday the 13th December, A. D. 1755 when Krishnarāja Vodeyar II was ruling seated on his jewelled throne in Śrīrangapaṭṭana and when Śrīnivāsarāya, Subedār of Dindugal was exercising the duties of Guritana under the King.

It records the annual money grant of some Varahas paid out of their salary at the rate of one Varaha per head by the vaṇṭrigārs and sēvegarārs of the Kandāchāra of Dindugal (the names of the grantors enumerated) for the services of God Gōpīnātha worshipped in the Śrīpādarāya Maṭha in Muḷbāgal. The grant closes with the usual imprecation.

61.

A copy of a third grant produced by the agent of the same Maṭha.

1. śubham astu svasti śrī-vijayābhyudaya Śālivāhana-Śakābdaṅgaḷu 1686,
Kalyabdāḥ 4885 tad-upari
2. vartamānavāda Tārana-nāma-samvatsarada Kārtika-śu 12 Sōmavāra
Uttarābhādra-nakshatra Harsha-
3. ṇa-nāma-yōga Bālavā-karaṇavu kūḍida śubha-dinaḍalli śrīmad-rājādhirāja
rājaparamēśvara
4. rājāmārtāṇḍa prauḍha-pratāpa Apratima-vīra-narapati Mahīśura simhā-
sanādhyakshar āḍan-
5. thā śrī Krishnarājayaḍeyarayyanavaru Hosuladēśa Kuruvankanāda yāda
tiṭṭina Gautamakshētra ubha-
6. ya-Kāvērī-madhya-pāschima-Rāganāthasvāmiyavara Śrīrangapaṭṭana-
dallu ratna-simhāsanārūḍha-
7. r āgi prithivī-sāmrājyam gaiyutt iralu āḷida mahāsvāmiyavara kāryake
kartar āda

8. Navāb Haidarallikbān Bahadaravara sēvakarāda Vijayamaṅgala Gurikana Pārūpatyagāraru Āraṇi Rā-
9. manāyakaravaru śrīmat-paramahansa-parivrājakāchāryatvādy-anēka-
10. guṇa-sampannar āda pada-vākya-pramā-
11. na-pārāvāra-pārangata-sarva-tantra-svatantrar āda śrīmad-Vaiṣṇava-sid-
12. dhānta-pratishṭhāpanāchāryarāda
13. śrīmad-āchārya-Gōpīnāthadēvara-divya-śrīpāda-padmarādhakar āda śrī-
14. mach-Chhripādarāvara vidyā-sim-
15. hāsanādhīśvarar āda śrīmat-Śrīkānta-tīrtha-śrīpādaṅgalavara [kara]
16. kamala-saṅjātarāda śrīmat-Śrī-
17. vallabhatīrtha-śrīpādaṅgalavara varakumārakar āda śrīmat-Lakshmi-nidhi-
18. tīrtha-śrīpādaṅgalavara maṭhāda śrī-
19. svāmiyavara dīpārādhane kaṭlege appane prakārakke sa-hiraṇyōdaka-dāna-
20. dhārā-pūrvakav āgi baredu koṭṭa bhū-
21. dāna-dharma-śāsana-kramav entendare śrī-svāmiyavara dīpārādhane kaṭ-
22. lege aramane sēvārthavāgi
23. Vijayamaṅgala-Kandāchārāda vaṇṭri-gāraru hōbaligāraru sēvegāraru yi-
24. valagaḍigala vaṇṭrigāraru
25. sēvegāraru sahitav āgi prāku Yuva-nāma-samvatsarada Āsṭija ba 7
26. Bhānuvāra Punarvasu-nakshatra subha-yō-
27. ga subha-karāṇa kūḍida dinaḍallu ājida mahāsvāmiyavara pāda-padma-
28. gaṭige sukṛitavāgi Muḷubāgila
29. maṭhāda śrī-svāmiyavara dīpārādhane kaṭlege tamma tamma saluva
30. sambaladalli yathāśakti dharmaṛtha-
31. v āgi varuṣa 1 va Gōpāla ga 50 yi-ayivattu-varahavu varuṣampratiyalli
32. svāmiyavara di-
33. pārādhane kaṭlege kodalluḷavaru embadāgi baredu koṭṭiruva mūlaśāsana-
34. prakārakke i-bage Gōpāla
35. ga 50 varahakku i-Vijayamaṅgalada śimege sērida Areyanāḍu hōbali
36. Talayanallūru-grāmadalli
37. kandāchārāda hola kandāyakkē uttāravāgi naḍadu baruva bhūmiyallu
38. hola baḷla 50 yi-ayivattu
39. baḷla holanu i-Talayanallūruvam mukha-chatus-simavāgi bhūmiyanu
40. bittu Vāmana-
41. mudre śilā-pratishṭheyam māḍisikoṭṭu idhēve ādakārāṇa yi-ayivattu baḷla
42. holada phala-
43. pratyaya-jala-taru-pāshāṇa-nidhi-nikshēpa-akshīṇa-āgāmi-siddha-sādh-
44. yaṅgaḷ emba aṣṭa-bhōga-tējas-svāmyaṅgaḷu
45. sahitavāgi Muḷuvāgilu-maṭhāda śrī-svāmiyavara dīpārādhane kaṭlege
46. Vijayamaṅgala-
47. da kandāchārāda Rāṇyadavara sambalake uttāravāgi Āraṇi Rāmanāya-
48. karu sa-hiraṇyōdaka-
49. dhārā-purassaravāgi ā-chandrārka-sthāyiyāgi varuṣam pratiyallu sukha-
50. dali anubhavisal uḷḷavaru embadāgi
51. barasi koṭṭa bhū-dāna-dharma-śāsana yidakke sākshigaḷu Sūrya-Chandrā-
52. digalū
53. Vijayamaṅgalada kōṭeyalliruva Viśālāksha-ammanavaru Viśvanātha-
54. svāmiyavaru i-dharma-śāsa-
55. na-baredudu Vijayamaṅgalada Athavane Rāyasa Venkaṭāchalayya dāna-
56. pālanayōr madhyē dānā-
57. ch chhīrēyōnupālanam i dānāt svargam avāpnōti pālanād achyutam padam i
58. ēkaiva bhagini lōkē sarvē-
59. shām ēva bhūbhujām na bhōjyā na kara-grāhyā vipra-dattā vasundharā
60. Śrīrāma.

Note.

This is dated Monday the 12th lunar day with Uttarābhādra nakshatra, Harshaṇayōga and Bālavākaraṇa, of the white half of Kārtika in the year Tāraṇa, Śaka 1686, Kali 4865, corresponding to Monday the 5th November of A. D. 1764. It records the grant of a dry field called Kandāchāra hola of the sowing capacity of 50 Baḷlas, situated in the village, Talayanallūru in the Hobali of Areyanāḍu in the Stine of Vijayamaṅgala made by Āraṇi Rāmanāyaka, Gurikanapārūpatyagāra (accountant) of Vijayamaṅgala under the service of Navab Hyder Ali Khan who

was *Kāryakarta* (agent) to Krishnarāja Vodeyar II, mounted on his jewelled throne in Srirangapattana, to Lakshminidhittirtha, son and disciple of Srivallabhatirtha, disciple of Sri Kantatirtha of the Śrīpāda-maṭha in Muḷubāgal for the service of God Gōpīnātha worshipped in the Maṭha. This grant is made in lieu of the 50 varahas which the Vantrigārs, Hōbaligārs and Sērvēgārs of the Kandāchāra of Vijayamangala promised to pay out of their pay to the Maṭha in Grant No. 60 (Noted above).

62.

A copy of Kāśśikollampati grant of Āraṇi Rāmanāyaka of Śaka 1686 produced by the agent of the same Maṭha.

1. subham astu svastī śrī-vijayābhyudaya Śalivāhana-sakhābdangālu 1686 Kalyabdhā 4865 tad-ūpari
2. vartamānav āda Tārana-nāma-sapvatsarada Āsvīja suddha 10 Guruvāra Śravana-nakshatra Kumbha-nāma-yōga Taitulā
3. karṇavū kūdida śubha-dinadali śrīmad-rājādhirāja rāja-paramēśvara rāja-mārtāṇḍa prauḍh-pratāpa a-
4. pratīma-vīra-narapati Mahīśūra-simbāsanādhyakṣhar ādanthā śrī Krishnarājavodērayyanavarū Hosa-
5. la-dēśada Kuruvanka-nāda yeḍa-tiṭṭina Gaṇama-kṣētra ubhaya-Kāvēri-madhya Pāschima-Ranganātha-svāmiyavara
6. Śrīrangapattanadallu ratna-simbāsanārūḍhar āgi prithvī-sāmrajyam gaviuttirālū ālida mahāsvāmiyavara
7. kāryake kartar āda Navāb Haidarālī Khān Bahaddaravara sēvakar āda Dīṇḍigallu Āraṇi Rāmanā-
8. yakaru Sūryanārāyaṇa-Modaliyārru śrīmat paramahansa parivrājaka-chāryatvādy anēka-guṇa-sam-
9. panna āda paḍa-vākya-pramāṇa: pārāvāra-pāraṅgata sarva-tantra-svatantṛar āda śrīmad-Vaiṣṇava-siddhānta-pra-
10. tiṣṭāpanāchāryar āda Śrīmad-āchāryara Gōpīnāthadēvara divya-śrīpāda-padmarādhaḥkar āda śrīmat Śrīpāda-
11. rāyara vidyā-simbāsanādhlēśvarar āda śrīmaḥ- chhrikāntatīrtha-śrīpāda-gaṇavara kara-kamala-sanjātar āda
12. śrīmat Śrīvallabhatīrtha-śrīpādangalavara kumārkar āda śrīmat Lakshminidhi-tīrtha-śrīpādangalavara maṭhada śrīmat
13. svāmiyavara dipārādhane kaṭṭege uppaṇe-prakārakke sa-hīraṇyōdaka-dāna-dhārā-pūrvakav āgi baredu koṭṭa
14. bhūḍāna-dharma-śāsana-kṛmav ent endare śrī svāmiyavara dipārādhane-kaṭṭege aramane sēvārthavāgi
15. Dīṇḍigallu Athavane-kandāchārada varsha-kaṭṭe-sambaladavara sambalakke uttāravāgi biḷuga 45
16. kallu-bālī iruvanthā ḍaṇḍina hōbālī kudure bāru Karmnātakada mandī rōjige uttārav āgi biḷuga 45
17. ubhayam ga 90 tombhattu-varabakke hola-kandāya beddalu bijavari kala vondakke kandāya biḷuga
18. varahadallu bijavari beddalu kala 5 kke 1 Dīṇḍukallu-vaṭṭavāda Tāḍikkombige śērida Kāśśikollampati-grā-
19. ma vandu yidakke śērida yalle Nandikoli-paṭṭe yellege tenkalu Tamma-vārupaṭṭe Kōṇḍasaṇḍrada a-
20. grahārada yellege uttara undārapaṭṭe yellege paduvalū gaḍi grāma Viṭṭenāyakanapaṭṭe yellege mūḍa-
21. lu yī chatuś-sīme madhye uḷḷa beddalu bijavari kala 7 kke pūrva mānya Perumānagudige koḷaga vandu
22. Tāḍikkombu yinnu chhatrakke vadaku kere sahā bijavari kala vandu nāṭu-kaṇakama mānya koḷaga āru
23. Chitra-rāyara mānya koḷaga yaraḍu tālaru tallām-guttu koḷaga mūru ā-pūrva-mānya bijavari
24. kala 2 nuḷidu suddha 70 bijavari kala 5 yiralluḷḷa kere vonda sahā gaddebeddalu-tōṭa-tudike-tiṭṭu-
25. tīḍalu-tōṭu-tore-jala-taru-pāshāna-nidhi-nikṣēpa-akṣhina-āgāmi-siddha-sādhyāṅgal eṇba aṣṭa-bhōga-tēja-svāmyaṅgalu sahitavāgi

26. śrī svāmiyavara dipārādhane-katlege Dinḍugallu Āraṇi Rāmanāyakaṇ-
Sūryanārāyaṇa Mo-
27. daliyāru appaṇe prakāraḷke sa-hiraṇyōdaka-dhārā-purassarav āgi koṭṭanthā
bhū-dāna-
28. dharma-śāsana idakke sākshigaḷu Sūrya-chandrādigaḷu Tāḍikkombu
Alagirisvāmiyavaru Dinḍu-
29. gallu Abhirāmāmbā Padmagiri-svāmiyavaru yi-dharma-śāsana-bareddu
Dinḍugallu
30. Rāyasta Subbaiyya dāna-pālanayōr madhyē dānāt śrēyōnupālanam dānāt
svargam avāpnōti
31. pālanād achyutaṇṇu padaṇṇi ēkaiva bhagini lōkē sarvēśhāṇṇi ēva bhūbhujāṇṇi
na bhōjyā na kara-
32. grāhyā vipra-dattā vasuodharā Śrīrāma.

Note.

This grant is dated Thursday the 10th lunar day with Śravana nakshatra, Kumbhayōga, and Taitulākarana of the bright half of Āsvīja of the year Tāraṇa, Śaka 1686 corresponding to Thursday the 1st October, A.D. 1764, when Krishṇa-rāja Voḍeyar II of Mysore, was ruling seated on his jewelled throne in Śrīranga-paṭṇa and when Āraṇi Rāmanāyaka of Dinḍigallu was serving under Navaḥ Hyder Ali Khan, *Kāryakarta* (agent) to the King. It records the grant of the village Kāśikkollampati of the described boundary in lieu of 90 Varahas promised to be paid annually by Āraṇi Rāmanāyaka and Sūryanārāyaṇa Modaliyār to Lakshmi-nidhitīrtha, son and disciple of Śrīvallabha tīrtha, disciple of Śrīkāntatīrtha of the Śrīpādarāya-maṭha in Muḥubāgal for the service of God Gōpinātha worshipped in the Maṭha. The grant closes with the usual imprecation with the subscription "Śrīrāma" at the end.

63.

A copy of Ranganahalli grant of Raṇabairēgaṇḍa of Śaka 1679 produced by the agent of the same Maṭha.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē !
2. trailōkya-nagarārambha-mūlastambhāya Sambhavē !
3. Harēr līlā-varāhasya dāmshtṛā-dāḍaḥ sa pātu naḥ !
4. Hēmādri-kalaśā yatra dhātṛi chhatra-śriyam dadhau !
5. svasti śrī-vijayābhayodaya Śālivāhana-śaka- varshaṅgaḷu 1679 nē Īśvara-
nāma-samvatsarada Kārtika ba 10 lu Sōmavāradallū
6. śrīmad-rājādhirāja rājaparamēśvara śrī-vīrapratāpa śrī Vira-Śrīrāma-
dēvarāya-mahārāyarayyanavaru Vidyānagaradallu ratna-simbhāsa-
7. nārūḍhar āgi prithvī-sāmraṇyam gaivutt īralu śrīmat-paramahansa pari-
vrājakāchāryatvādy-anēka-guṇa-sampannar āda pada-vākya-pramāṇa-
8. pārāvāra-pāraṅgata-sarva-tantra- svatantrar āda śrīmad-Vaiṣṇava sid-
dhānta-pratishṭhāpakā-chāryar āda Śrīmad-āchāryara Gōpinātha-
9. dēvara śrīpāda-padmarādhakar-āda śrīmach-Chhripādarāyara vidyāsimhā
sanādhiśvarar āda śrīmach-Chhripādatīrtha-śrīpādāṇ-
10. -gaḷavara kara-kamala-saṇjātar āda śrīmach-Chhīrīvallabhatīrtha-śrī-
pādāṅgaḷavara vara-kumārakar āda śrīmat-Lakshmi-nidhitīrtha- śrī-
pādāṅgaḷa-
11. vara maṭhāda śrīmad-Gōpināthadēvara-dipārādhanege śrīmach chatur-
tha-gōtra-pavitrar āda Mummaḍi-Raṇabhairēgavudarayyara-
12. vara paṭitrar āda Raṇabaichē-gaṇḍaravara putrar āda Hoḷavanahalli
Raṇabairēgaṇḍa-ravaru barasi koṭṭa grāma-dāna-śāsanada-krama-
13. v entendare namma āḷuvike Hoḷavanahalli-sinege saluva Chhīlugaṇḍana-
halli upagrāmaṇvāda Raṅganahalli grāma 1 1-grāmaḷke hāki
14. koṭṭu īruva Chhīlugaṇḍanahalli sthāḷada nīrāvari bhūmi kha ¼ Vaḍagere
sthāḷada nīrāvari bhūmi kha ¼ isūtake chatur-dikki-
15. na vallege saluva ane achchukattu kāḍārambha-nīrārambha-gadde-
beddalu yāta kapale gūḍe guyilu phalavali mārā vriksha-muntāḍḍa-
16. nnu yi-Kārtika-Sōmavāra-puṇyakāladallu sa-hiraṇyōdaka-dāna-dhārā-
pūrvakav āgi dhāreyaṇ eredu koṭṭev āda kārāṇa
17. śrīmach-Chhīrīkāntatīrtha-śrī-pādāṅgaḷavara kara-kamala-saṇjātar āda śrī-
mat-Śrīvallabhatīrtha-śrīpādāṅgaḷavara vara-kumārakar ā-

18. da śrimal-Lakṣmīkāntatīrtha-śrīpādangalāvara maṭhāda Gōpīnātha dēvara dipārādhanege śrīmach-chaturtha-gōtra-pavitṛar āda
19. Mumṇadi-Raṇabairēgaūdarayyanāvara pavutṛar āda Raṇabaichēgaūdarāvara putṛar āda Hoḷavanahallī Raṇabairēgaūdarā-
20. varu Chilugonḍanahallī yī-grāmaṇāda Ranganahallī grāma 1-grāmakke hāki koṭṭu iruva Chilugonḍanahallī sta-
21. ḷada nīrāvari kha ½ Vaddagere sthālāda nīrāvari hola kha ½ saḷa namma pitṛi-paitāmaḥa-prapitāmaharige sālōkya-sāmīpya-
22. sārūpya-sāyujya-padavi āgabēkendu śrīgaḷavara prītiyāgi dhāreyaṇ ereḍu koṭṭev āddarinda śrīmat-Śrīkāntatīrtha-
23. śrīpādangalāvara kara-kamala-saṇjātar āda śrīmat-Śrīvallabhatīrtha-śrīpādangalāvara varakumārakar āda śrīmal-Lakṣmīnidhitīrtha-
24. śrīpādangalāvara maṭhāda śrī-Gōpīnāthadēvara dipārādhanege śrīmach-chaturtha-gōtra-pavitṛar āda Mumṇadi Raṇabairēgaū-
25. darayyanāvara pavutṛar āda Raṇabaichēgaūdarāvara putṛar āda Hoḷavanahallī Raṇabairēgaūdarāvaru Chilugonḍanahallī u-
26. pagrāmāṇāda Ranganahallī grāma 1 yī-grāmakke hāki koṭṭiruva Chilugonḍanahallī stalāda nīrāvari bhūmi kha ½ Vaddagere
27. stalāda nīrāvari bhūmi kha ½ hola 1 tri-karaṇa tri-vāchakavāgi ēkānta-trikaraṇadindā dhāreyaṇ ereḍu
28. koṭṭu iddēveyāgi yī-grāmāda nīrḍēsādali nidhi-nikṣhēpa-jala-taru-pāshāṇa-akṣhīna- āgāmi-siddha-sādhyāṅgaḷ emba asṭa-
29. bhōga-tēja-svāmyavannu ā-chandrārka-sthāyiyāgi anubhavisikoṇḍu japa-vyākhyāna-kālagalali nammage āśīrvāda-mā-
30. ḍikoṇḍu yirabēkendu barasi koṭṭa grāma dāna-sāsana Āditya-chandrāv anilō'nalas cha dyaṇ bhūmīr apō brīdayaṇ ya-
31. maścha ahaś cha rātrīs cha ubhē cha sandhyē dharmas cha jānanti sarvā vidisō disas cha dāna-pālanayōr madhyē dānāch chhrēyōnūpālanam dā-
32. nāt svargam avāpnōti pālanād achyutam padam sva-dattād dviguṇaṇi puṇyaṇ para-dattānupālanam para-dattāpahārēṇa sva-
33. dattam nishphalam bhavēt sva-dattā putrikā dhātṛi pitṛi-dattā sahōdari anya-dattā cha mātā cha dattām bhūmīm parityajēt
34. sva-dattām para-dattām vā yō harēta vasundharām shasṭīrvarsha-sahasrāṇi viśṭhāyām jāyatē krimih mad-vamśajāḥ para-mahī,
35. pati-vamśajā vā yē bhūmipāḥ sātataṇ ujjala-dharma-chittāḥ mad-dharmam ēva sātataṇ paripālayanti tat-pādūkā-dvayam aham śirasā vahāmi Śrīrāma.

Note.

The grant is dated Monday (Tuesday ?) the 13th lunar day of the dark half of Kārtika in the year Īsvara, Śaka 1679 corresponding to Tuesday the 6th December, A. D. 1757 when Rāmadēvarāya, Rājādhīrāja and Rājaparamēśvara, was ruling in Vidyānagara (Vijayanagar). It records the grant of the village Ranganahallī, suburb of Chilugonḍanahallī in Hoḷavanahallī-sime together with two plots of rice fields of the sowing capacity of ½ Khaṇḍiga each near Chilugonḍanahallī made by Hoḷavanahallī Raṇabairēgaṇḍa, son of Raṇabaichēgaṇḍa, and grandson of Raṇabairēgaṇḍa III, of Chaturtha gōtra (Śūdra caste) to Lakṣmīnidhitīrtha, son and disciple of Śrīvallabhatīrtha, disciple of Śrīkāntatīrtha of the Śrīpādārāyamāṭha of Muḷubāgal for the service of God Gōpīnātha worshipped in the maṭha.

The grant closes with the usual imprecation and with the subscription "Śrīrāma" at the end.

64.

On a fragmentary stone lying buried in the earth near the well before the Sōmēśvara temple in the same town.

Size 5'—3"×1'—6".

Kannāḍa language and characters.

1. jayābhyudaya
2. neya Khāra-samvatsa
3. Manmahā Hariharā

4. rāya Mahārāya
5. vāgi prithvi-rājyam
6. kâlādali Muḷuvā
7. thhannagalu ālu
8. thhannagalige dha
9. rājyada samasta
10. yaru gādi
11. śāsanāda kramavem
12. varige saluva mada
13. lage Māḍadam
14. ra emma hasu
15. dhānyagalu vo
16. ukavanū su
17. nṇara thāpa ha
18. biṭṭevāgi yī dha
19. ḍeyal uḷḷa
20. m Gangeya taḍi
21. varājadēvagnlu
22. haru Vāraṇā
23. . . konda

Note.

This inscription is very fragmentary as the right side of the stone on which it is engraved is cut off. The date has gone off except the name of the year Khara. It records the grant of some taxes by the inhabitants of the Muḷavāgil kingdom to one . . . thhanna during the reign of Harihararāya of Vijayanagar.

65.

On a rock near Padmatirtha on a hillock behind Hanchukal-beṭṭa near the same town.

Kannada language and characters.

1. svasti Paridhāvi-sampvatsarada Jēshṭha ba 3 Sō lu
1. śrīmatu Sadāśivarāya
2. Sōmeyadēvara
3. Sōmeyadēvara sthānikarige
4. sarvamānyavāgi koṭṭa
5. Muḷuvāya-nāḍige saluva
6. bhaṭavṛittiyāgi
7. tande tāyanu Vāraṇāsiyali konda
8.
9.

Note.

This record which is very fragmentary is dated Monday the 3rd lunar day of the dark half of Jēshṭha in the year Paridhāvi and states that some land in Muḷavāy-nāḍu was granted, free of all imposts, as a *bhaṭavṛitti* (subsistence grant to priests) to the Sthānikas of the temple of God Sōmeyadēva during the reign of the Vijayanagar king Sadāśivarāya.

66.

On a stone lying in front of the chāvaḍi in the village Jōgalakāshṭa in Āvani hobli.

Size '5-0" × 1'-6".

Kannada language and characters.

1. śubham astu Visvāvasu-sam-
2. vatsarada Āshāḍha śu 10 lu
3. śrīman mahāmandalē-
4. svana śrīmatu virapratāpa Śrī-
5. rangarājagaḷa komāra
9. Timmarājayanu Mu-

10. luvāya Kalumaṭada
11. Śrīdharatirtha-śrīpā
12. davodeyara maṭada La-
13. kshuṇnārāyanadēvara a-
14. mrutapaḍiya nayivēdyake sama-
15. rpisi kōtta svāste Muḷuvā-
16. ya Śrīrangapuravanu
17. āchandrārka-stāyi-
18. yāgi ā-dēvara amru-
19. tapadige naḍeyalu bāhu-
20. du endu hākida
21. dharinma-śāsana yi dharminake
22. āru alupidavaru śrī
23. Vāraṇāsi Gangā-tīrādali
24. kapileya konda pāpa-
25. ke hōharu

Note.

This inscription is dated the 10th lunar day of the bright half of Āshāḍha in the year Viśvāvasu and records the grant of the village Muḷavāya-Śrīrangapura for the daily food offerings to God Lakshminārāyaṇa in the matha called Kallumaṭha of Śrīdharatirtha-Śrīpāda-voḍeyar at Muḷuvāy (Muḷubāgil) by Timmarājaya, son of the Mahāmaṇḍalēśvara virapratāpa Śrīrangarāja.

67.

On the stone forming the embankment of a pond at Gangeddalu in Muḷabāgal hobli.

Modern Kannaḍa characters.

1. śrī-Gaṇādhīpatayē namaḥ
2. Bhāva-saṃvatsarada Chayitra
3. su 1 lu
4. rājādhirāja rājapara-
5. mēśvara śrī-Vīra-Harihara-
6. mahārāyaru rājyaṃ
7. gaivalli Chikkannagaḷa Vīra-
8. ṇṇagaḷu Muḷavāyi-nāḍu
9. samudrada Vināyaka-
10. dēvarige aṅga-raṅga-vaibhava-
11. kke kōtta gadde samudra-
12. da keḷage biṭṭudu idanu sē-
13. nabōvaru nāḍa prabhugaḷu
14. naḍasikoṇḍu baruvudu

Translation.

Salutation to Gaṇādhīpati. On the first lunar day of the light half of the month Chaitra in the year Bhāva, while the illustrious Vīraharihara-rāja was ruling over the earth, Vīraṇṇa, son of Chikkanna made a grant of a rice field for the service of god Vināyaka in the village samudra in Muḷuvāy-nāḍu. The village accountant and the chiefs of the Nāḍu have to look after the charity.

68.

On a fragmentary stone lying in the lane leading to Sonḍarapālyu in the boundary of the village Kannasandra in Āvani hobli.

Size 3'—6" × 1'—6".

Kannaḍa characters.

1. Pramādi-saṃvachara-
2. da Kārtika ba 12 Gu-
3. ruvāradalu śrīma-
4. n mahāpradhāna Vī
5. rappayyagaḷa ma-

6. kkalu Nāgayya-
7. galu Rājasēkhara-
8. dēvarige dīpārā-
9. dhanege kotta hola
10. kham ½ śubham astu

Note.

This inscription records the grant of a land with the sowing capacity of ½ a khaṇḍuga to God Rājasēkhara by Nāgayya son of Mahāpradhāna Virappayya. The date of the grant which is Thursday the 12th lunar day of the dark half of Kārtika of the year Pramādi is not verifiable.

69.

On a stone lying in a field belonging to the temple at Virūpākshapura in Āvani hobli.

Size 3'—0" × 1'—0".

Kannaḍa characters.

1. Rākshasa-samva-
2. tsarada Chaitra
3. śu 15 Śō lū
4. Timmanṇanāyaka-
5. ru Karaṇika Ma-
6. dehāla Ja-
7. savantabhaṭṭa-
8. ra kailu kotta mā-
9. nya gade hola-
10. . . . sarāṇu

Note.

This inscription records the grant of some rent-free paddy fields by Timmanṇanāyaka to Karaṇika Maḍehāla Jasavantabhaṭṭa and is dated Monday the 15th lunar day of the bright fortnight of Chaitra in the year Rākshasa.

70.

On a stone lying in the midst of rocks in the tank at Mudagere in Eairakūr hobli.

Old Kannaḍa language and writing.

Size 6'—0 × 3'—0.

1. svasti śrī Indaradē-
2. vam pritvi-rājyam geye
3. mahāsthānadali-bē
4. -dikonḍu Komarayasa-
5. tṭiyar Tāvarekereyo
6. lage Vātige (?) dēva-
7. bhōgam padirkoḷa-
8. gade nirisido
9. idan alidon Varana-
10. siyan alido chandra

Note.

The inscription is not dated and belongs to the time of Indaradēva. Who this Indaradēva or Indradēva was, whether he was one among the so many Indradēvas of the Rāshtrakūṭas or is to be identified with Indra of the Nolamba family referred to in a previous inscription in the Report (No. 47) cannot be decided. From the nature of the characters the inscription may be assigned to a period not later than the 10th century.

Translation.

Be it well. While Indradēva was ruling over the earth, Komarayyasetti with the permission of the king made a grant of a plot of paddy field of the sowing capacity of 10 Koḷagas under Tāvarekere for the service of God Vāti(?) The inscription ends with the usual imprecation with the word *Chandra* written at the close.

71.

On a stone lying in a ridge on the border of the village Yalavahalli in the same hobli.

Size 3'—6" × 1'—6".

Telugu language and characters.

1. Raktākshi-samvatsara Chaitra-suddha
2. daśami-nāḍu śrī Ayapagāri
3. Ayana kaṭinchina kuṇṭa
4. śrī Rāmulaku samarpi-
5. tamu śrī Rāma subham astu

Note.

This inscription records that Ayapagāri Ayana constructed a pond on the 10th lunar day of the bright half of Chaitra in the year Raktākshi and dedicated the same to God Rāma. The language is modern Telugu.

72.

On a stone set up in the field of Munivenkatappa to the east of the village Niehchanakunte in Duggasandra hobli.

Size 3'—0" × 1'—3".

Kannada language and writing.

1. śubham astu śrī Su
2. kla-nāma-samvatsa-
3. ra Māgha śu 15 lū
4. Tirumalaya-
5. dēvara Nāgappa-
6. galige koṭṭa mānya-
7. da hola kham . ||
8. mangala

Note.

This inscription records the grant of a piece of land of the sowing capacity of half a khanduga as mānya (rent-free land) to Tirumalayadēvara-Nāgappa on the 15th lunar day of the bright half of Māgha in the year Śukla.

73.

On a stone set up at the foot of a banyan tree before the same village.

Size 8'—0" × 4'—6".

Kannada language and writing.

1. Ōm namah Śivāya svasti śrī
2. vijayābhyudaya Śalivāhana
3. śaka varshangala 1442 neya
4. Vikrama-samvatsarada Chayitra su 15 lu
5. śrīmad rājādhirāja chatuṣ-samudrādhipati
6. Krishnarāya-mahārāyaru rājyam-gaiyuv āga
7. Muṣuvāyanād adhipati Sōmanṇa
8. -gala maga Nāgappagala
9. tamma ālikege saluva Śiguliya Dēvapu-
10. ra eraḍake saluvanthha Niehchanakunte yem-
11. ba grāmavanu taṁma gaudarigū Ayyama-
12. . . galigū punya āgabeku endu tamma
13. Niehchanakunte-grāmavanu Śivārpitav āgi samarpi-
14. sidevu yi-grāmāke saluva
15. āgumādikonda
16.
17. alidavaru Gaṅgeya tṛadali gō
18. -va kondavaru.

Note.

The purport of the inscription is that during the reign of the rājādhirāja, Krishṇarāyamahārāya, Nāgaṇṇa, son of Sōmaṇṇa, Governor of Muḷavaynād, made a gift of the village Nichchanakuṇṭe comprising the villages Śiguli and Dēvapura under his rule for peace to the souls of Tammagaṇḍa and Ayyama . . . The date of the grant is given as the 15th-lunar day of Chaitra in the year Vikrama, 1442nd year of Śālivāhana era and corresponds to April 2, A. D. 1520 and it is not verifiable.

74.

On the steps in the reservoir at the villag Gangeddalukuṇṭe in Duggasandra hobli.

Kannada language and characters.

1. . . . rājādhirāja chatus-samudrādhipati
2. . . . śrī Vira-Hariyapavodeya
3. rājyavan āluvali
4. . . . dēvagaḷu Vināyakadēvara
5. . . . māḍi ā-dēvara amritapadi
6. gendu koṭṭa
7. ā Vināyakadēvarige
8. aydu haṇa . . . hadināra haṇada
9. gade mūra haṇa chandrāditya
10. ondu haṇadalu
11. Hariyapavodeya
12. paḍedu
13. śāsana dharmma
14. nripāṇām
15. bhavadbhiḥ¹
16. .

Note.

This inscription is fragmentary and records the grant during the reign of Vira-Hariyapa Odeyar of wet lands yielding an income of 16 haṇas together with 3 haṇas in cash for the daily food offerings to god Vināyaka.

75.

On a stone set up in front of Vēpugōpālasvāmi temple at Gujjanahalli in Duggasandra hobli.

Size 6'—3" × 3'—3".

Telugu language and characters.

(Front)

1. svasti śrī jayābhyudaya Śālivāha-
2. na śaka varshambulu 1567 agu-
3. nēti Pārthiva-samvatsaram Chaitra śu 15
4. śrīmad-rājādhirāja rājaparamēśvara śrī-
5. vira-pratāpa śrī vira-Śrīrangarāyadēvamahā-
6. rāyalayyavāru Penugōṇḍa-ratnasimhāsa-
7. nāsīnūlai prithivī-sāmbrajām ēlu-
8. chundagānu śrīmad akhilāṇḍakōṭi-brahmāṇḍa-
9. nāyakul ayina Gujjanapalle Vēpugōpāla Krishṇa-
10. svāmi-kāinkarya dipārādhana taligārādhana-
11. ku Viśvāmītra-gōtram Āpastamba-sūtram
12. Yajus-śākhādhyāyulaina śrīman-mahā-
13. māṇḍalēśvara Pōchirāja-mahipāla-
14. rājulayyavāri putralayina Boggarā-
15. jayya Gujjanapalle Vēpugōpālasvāmiki
16. samarpinchina dānadharma-śāsana-
17. kramam etlaṇṇanu Śrīrangarāyala-
18. yavāru māku pālinchina prābhutva-

(Back.)

19. Kôlâla-simalô chelle Gujjanapalli-grâmamu-
20. lô Kilupaṭṭe Bairasamudraṁ ane grâmamunu tathâ-
21. titthi-punya-kâlamandu êkâdaśa tri-vâ-
22. chika-trikaraṇa-suddhigâ sa-hiranyôdakadâ-
23. na-dhârâpûrvakamgâ dânam chésinâram
24. ganuka â-Bairasamudrânaku chelle yelakattu-
25. lô vunde nidhi-nikshêpa-jala-taru-pâshâna-akshi-
26. -ni-âgâmi-siddha-sâdhyambul aneti ashtâbhôga-tê-
27. jasvâmyau annbhavinchukoni âchandrârkamgâ di-
28. pārâdhana taligârâdhanamulu sukamgâ nadapavala-
29. sinadi ani yichchina dânadharma-śâsanamu
30. dâna-pâlanayôr madhye dânach chhrêyônu-pâlanam
31. dânat svargam avâpnôti pâlanâd acchyutam
32. padam svadattâd dvigunam punyam paradattâ-
33. nupâlanam paradattâpahârêṇa sva-dattam nishphalam
34. bhavêt yêkaiva bhagini lôkê sarvēshâm êva-
35. bhûbbhujâm na bhôjyâ na kara-grâhyâ vipra da-
36. -ttâ vasundharâ || sthâna-mânyam pûrva-mariyâda
37. śrî-Krushṇuniki arpitam mangalam ahâ śrî śrî
38. śrî śrî śrî śrî śrî Jayarâma śrî

Note.

This inscription records that during the reign of the illustrious rājâdhirâja rājaparamêśvara virapratâpa Vira Śrirangarâya seated on the jewelled throne at Penugonda, the mahâmaṇḍalêśvara Pôchirâja's son Boggarâjayya, of Viśvâmitra-gôtra and Âpastamba-sûtra granted for the daily offerings of food and for lamp of light to god Vênugôpâlasvâmi at Gujjanahalli, the village Kilupaṭṭe Bairasamudra belonging to Gujjanapalli and situated in the district Kôlâla-sime, the rulership of which had been conferred on him by the king Śrirangarâya. The date of the grant is given as the 15th lunar day of the bright half of Chaitra in the year Pârthiva, 1567th year of Śâlivâhana era and corresponds to 1st April, A. D. 1645.

76.

On the fragmentary stone buried near the well by the side of Îśvara temple at the same village.

Size 3'—0" × 1'—3".

Kannada language and characters.

(Front.)

1. Chitrabhâ-samtsara-
2. da Vayisâka
3. Sôlu śrîmatu
4. Mallapagaḷa
5. Râchanṇa
6. . . . Nilakanṭhêśvara

(Back.)

7. krama Bangere-
8. géri śrî Hara-
9. Nârâyana
10. . . . godige
11. . . . deyanu yicha
12. . . . âru
13. . . . ge tanna

Note.

This inscription is fragmentary and records the grant of some kodige land by Mallappa's son Râchanṇa to God Nilakanṭhêśvara on Monday in the month of Vaiśâkha of the year Chitrabhânu.

On a pillar in the Gopālakṛiṣṇa temple at the same village Gujjanahalli.

Telugu language and characters.

1. nāgaśarāla
2. mānyānaku yichina
3. Nichanakunṭa-grāma
4. Pala Timmaya
5. śāśanam!

Note.

This is a grant stating that the village Nichanakunṭa was given away as a mānya land for playing on the *nāgasvara* (a kind of musical instrument resembling a hautboy) to Palatimmaya.

SIDLAGHATTA TALUK.

78.

Kodunjernvu grant of the Ganga King Avinita of the 25th year of his reign in the possession of Ajjappanāyaka of Hosapēt in Jangamakōte hobli.

4 Plates, size. $2\frac{1}{2} \times 2\frac{1}{2}$ ". Elephant seal: diameter of the ring being 4 inches: thickness $\frac{1}{4}$ inch; diameter of the seal 1 inch; thickness $\frac{1}{4}$ inch.

Old Kannada characters: Sanskrit language.

I (b).

1. svasti jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-
Jāhnavēya-kulāmala-vyō-
2. māvabhāsana-bhāskarasya sva-khādgaika-prahāra-khaṇḍita-mahā-śilā-
stambha-labdha-bala-
3. parākrama-yaśasaḥ¹ dāraṇāri-gaṇavidāraṇa-raṇōpalabdha-vraṇa-vibhūsha-
na-vibhūshitasya Kā-
4. nvāyana-sa-gōtrasya śrīmat-Kongarī va[r]-mma-dharmama-mahādhīrājasya
putrasya pitur-anvāgata-guṇa-yu-
5. ktāsya vidyā-vinaya-vihita-vṛttasya samyak-prajā-pālana-mātrādhigata-
rājya-brayōjanasya² nānā-

II (a).

6. śāstrārtha-sadbhāvādhigama-praṇita-mati-viśeṣasya vidvat-kavī-kān-
chana-nikashōpalabhūtasya
7. viśeṣatō³ pyanavaśeṣasya su-vibhakta-bhakta-bhṛityajanasya Dattaka-
sūtra-vṛttē prapētuḥ śrī-
8. man-Mādhava-mahādhīrājsya putrasya pitri-paitāmaha-guṇa-yuktasya
anēka-chāturdā-
9. nta-yuddhāvāpta-chatur-udadhi-salilāsvādita-yaśasaḥ dhanur-abhiyōga-
sampādita-sampad-viśe-
10. shagasya śrīmad Harivarṇma-mahādhīrājasya putrasya guru-gō-Brāh-
maṇa-pūjakasya Nārāyaṇa-

II (b).

11. charanānudhyātasya śrīmad Vishṇugōpa-mahādhīrājasya putrasya Try-
ambaka-charanāmbhōruha-
12. rajar-pavitrikṛitōttamāṅgasya vyāyāmō [d]-vṛitta-pīna-kaṭhīna-bhujad-
vayasya sva-bhūja-bala-pa-
13. rākrama-kraṇa-kṛita-rājyasya Kaliyuga-bala-pankāvalagna-dharmma-vṛi-
shōddharana-nitya-sannaddhasya
14. śrīman Mādhava-mahādhīrājasya putrasyāvichehinnāśvamēdhāvabhri-
tābhishikta śrīmat Kadamba-kula-ga-
15. gana-[ga]bhastimālinah śrī-Kṛishṇavarṇma-mahādhīrājasya priya-
bhāginēyasya janani-dēvatānka-pa-

III (b).

16. ryyanka evādhigata-rājyābhishēkasya vijimbhamāna-śakti-trayasya pa-
rasparānavamarddanōpa-
17. bhujyamāna-tri-vargga-sārasya asambhramāvanamita-samasta-sāmanta-
maṇḍalasya nīrantara-prēma-bahu-
18. māmānurakta-prakṛiti-varggasya vidyā-vinayātisaya-paripūtāntarātma-
nah Kārttayugina-rāja-cha-
19. ritāvalambinah anēka-samara-vijayōpārjjita-vipula-yaśasaḥ-Kṣhīrōd-aik-
ārṇnavikṛita-bhuvana-trayasya.
20. nīravagraha-pradhāna-śauryyasya avishahya-parākramākrānta-pratirāja-
mastakārppitāpratihata-śā.

1. read dāraṇāri.

2. read prayōjanasya.

III (b).

21. samasya vidvatsu prathama-ganyasya śrīmat Kongaṇi-mahādhīrājasya
Avīṭanāmanah ātmanah pra-
22. varddhamāna-vijayaiśvarya-pancha-vimsad-vijayi-samvatsarē Bhādrapa-
dē māsē śukla-pakṣhē tithau.
23. dasamyām Brihaspativārē Pūrvābhādrapadē nakṣatrē Sūguttūrvvāsta-
vyēbhyah Pudōli-vishayē
24. Kōdunjaravu-nāma-grāma sa-sarvaparibhāra-kramenādbhir ddattah dama-
niyama-tapa-svādhyāya-yajana-
25. yājanāddhyayanāddhyāpana-śāpānugraha-sāmartthēbhyah chatus-saptati-
bhyah Brāhmaṇēbhyah.

IV (a).

26. Maniyadegureya Nandiyāla Sūpāla Nāndareya Madanḍa Muḥhōrompiya
Maṇali-
27. ya Maṇugareya Ganjenāda Nirgundha Cholleya Volgoḷava Sēndraka-
yōdha-mahāmātra-sarvva-chāturvvaīdya-
28. prabhṛiti pradhāna-puruṣa-samakṣham asya dānasya sākṣiṇah harttā
pancha-mahā-pātaka-samyuktō bha-
29. vati bahubhir vvasudhā bhutvā rājabhis sagarādibhiḥ yasya yasya yadā
bhūmis tasya tasya tadā phalam
30. sva-dattām para-dattām vā yō harēta vasundharām shashṭim varsha-
sahasrāṇi ghōrē tamasi va-
31. rttatē || Apāpēna Bānapurēśēna likhītēyam tāmra-paṭṭikā ||

Translation.

(Line 1).

Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky.

(Lines 2-4)

A sun illuminating the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kāṇvāyana-sagōtra, (was) the illustrious Kongupivarmmadharma-mahādhīrāja :

(Lines 5-7)

His son, inheriting the qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, possessed of a keen intellect disciplined by the deep study of different śāstras, a touchstone for testing gold the learned and the poets, unrivalled in every respect, having differentiated between admirers and servants (or having his servants well provided), author of a treatise on Dattaka-sūtra was the illustrious Mādhavamahādhīrāja.

(Lines 8-9).

His son, inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, possessed of a glory obtained by his skilful archery was the illustrious Harivarma-mahādhīrāja.

(Lines 10-11).

His son, devoted to the worship of the gurus, cows and Brahmins, meditating on the feet of Nārāyaṇa, was the illustrious Viṣṇugōpa.

(Lines 12-14).

His son, with his head purified by the pollen from the lotuses the feet of Tryambaka, having arms made round, big and hard due to exercise, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mādhavamahādhīrāja.

(Lines 15-30).

His son, the son of the beloved sister of Kṛishnavarma-mahādhīrāja who was a son in the firmament of the Kadamba family, bathed in the sacrificial water of

[illegible]

Handwritten text in Tamil script, likely a historical record or document.

[illegible][illegible][illegible][illegible]

the uninterrupted horse-sacrifices performed by him : having been anointed a king on the very lap of his worshipping mother, possessed of progressive administrative policy, observing the three pursuits of life in perfect harmony, with his feudal chiefs easily kept under his control, with his subjects devoted and loyally attached to him, with his mind purified by his excellent learning and modesty, following in the footsteps of the kings of the Kṛita Age, having flooded the three worlds with milky ocean of his wide fame won in his numerous victorious battles, possessed of valour unopposed, with his orders unquestioned and obeyed with heads bent by his rival chiefs brought under his control by his unparellel prowess, the foremost among the learned was the illustrious Konganimahādhirāja by name (Avinīta). He in the 25th year of his victorious reign full of prosperity and plenty (Probably the year Vijaya might have been meant) in the month of Bhādrapada (August and September) on Thursday the 10th lunar day of the bright fortnight with Pūrvābhādrapada constellation, to 74 Brahmans residing in Suguttār in the country of Puḍoli and possessed of the power to curse or bless and experts in performing sacrifices and officiating in the sacrifices of others, learning and teaching, and remarkable for their self-restraint, control of senses, penance, and daily study, granted with pouring of water the village named Kōdunjaruvu free of all taxes and imposts in the presence of warriors mahāmātras and *chaturvaidyas* and other leading personages of Maniyatēgure, Nandiyāla, Simbāla, Nāndare, Madande, Malchōrompi, Manali, Marugere, Ganjenād, Nirgunda, Chelle, Volgola and Sēndraka. They are the witnesses to this gift. Whoever takes away this gift will be guilty of the five great sins. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. Whoever takes away the land granted either by himself or by others will live 60,000 years in fierce darkness.

(Line 31.)

By Apāpa, the lord of Bānapura, is this copper-plate grant written.

79.

Nallāla grant of the Ganga king Durvinita of the 40th year of his reign in the possession of Āvala Kōṇḍappa in the village Hosapet in the same hobli.

5. Plates with a ring: Elephant seal. Size $8\frac{1}{2}'' \times 2\frac{5}{8}''$.

Old Kannada characters and Sanskrit language.

I (b).

1. svasty astu jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna
śrīmaḥ Jāhnavēya-kulāmalavyōmāva
2. bhāsana-bhāskarasya sva-khādgnika-prabhāra-kandita-mahā-silāstambha-
labdha-bala-parākramayaśasah dāruṇāri-gaṇa-
3. vidāraṇa - rauṇopalabdhā - vraṇa-vibhūṣhaṇa - bhūṣhitasya - Kānvāyana-sa-
gōtrasya śrīmat-Kongunivarmanma-dharmma-mahādhirāja-
4. sya putrasya pitur unvāgata-guṇa-yuktasya vidvā-vihāva-vihita-vrittasya
sanyak-prajā-pālana-mātrādhigata¹-rājya-
5. prayōjanasya nānā-sāstrārthha-sadbhāvādhigama-pranīta-matī-viśēshasya
vidvat-kavi-kāṇḍhana²-nikashōpala-bhūtasya.

II (a).

6. viśēshatō'py anavasēshasya nīti-sāstravaktri-prayōktri-kuśālasya su-
vibhakta-bhakta-bhṛitya-janasya Dattaka-sūtra-
7. vrittēḥ prapētuḥ śrīman Mādhava-mahādhirājasya putrasya pitṛipaitāmaha-
guṇa-yuktasya anēka-chaturddanta-yu-
8. ddhāvāpta-chatur-udadhi-salilāsvādita-yaśasah samāda-dvirāda-turagārō-
hanātīśayōtpanna-tēja-
9. sah hanur-abhiyōga-sampādita-sampad-viśēshasya śrīmad Harivarmanma-
mahādhirājasya putrasya guru-gō-Brā-
10. hmanā-pūjakasya Nārāyana-charaṇānu-ddhyātasya śrīmad Vishṇugōpa-
mahādhirājasya putrasya Tryan-baka-

II (b).

11. charaṇāmbhōruha-rajah-pavitrikṛitōttamāṅgasya vyāyāmō-dvṛitta-pīna-
kaṭhina-bhuja-dvayasya sva-bhuja-bala-parākrama-

1. Read mātrādhigata.

2. Read kaṇḍhana.

12. Kraya-krita-rājyasya 'kshnt-kshāmōshṭha-piṣitāśana-pritikara-niṣita-dhār-
āśēh kaliyuga-bala-pankāvasanna-dharmma-vrīṣhō-
13. ddharāṇa-nitya-sannaddhasya śrīman-Mādhavamahādhīrājasya putrasyā-
śvamēdhāvabhṛitābhī [shī] kta-śrīmat-kadamba-kula-ga-
14. gana-ga [bha] stīmālina śrīmat Kṛiṣṇavarimma-mahādhīrājasya priya-
bhāginēyasya janani-dēvatā-paryanka-ēvādhigata-ra-
15. jyābhishēkasya vijrīmbhamāṇa-sakti-trayasya paraspārānavanarddēnō-
pabhujiyamāna-tri-varṅga-sārasya asambhramā-
16. vanamita-samasta-sānanta-maṇḍalasya nirantara-prēma-bahumānānura-
kta-prakṛiti-varṅgasya vidyā-vinayātisaya-paripūritā-
17. ntarātmanah Kārtayugīna-rāja-charitāvalambinah anēka-tumula-samara
vjayōpārjita vipula-yāśasaḥ Kshirōdaikārṇa-
18. vikṛita-bhuvana-trayasya niravagraha-pradhāna-śauryasya avishahya-
parākramākrānta-pratirāja-mastakārppi-
19. tāpratihata-śāsanasya anēka-mukhābhivarddha māna-vibhavōdaya-parā-
jita-dravīna-pathē prathitānēka-guṇa-ni-
20. dhāna-bhūtasya vidvatsu prathama-gaṇyasya pranayi-jana-hṛidayā-nanda-
nasya mār्याdā-laṅghanālanakṛita-ratnākara-vṛittasya ya-

III (b).

21. thārha-dandatayānukṛita-Vai va]svatasyeva Manōr vvaruṇāśramā-
bhirakshiṇa [h] Dakshināndīśam abhigōptmā paryāptavataḥ prātejanīna-
aya su-
22. prajasah śrīmat Kongaṇi [ma] hādhīrājasya Avīnta-nāmnah putrēṇa
Punnāda-rāja-skandavarimma-priya-putrikā-janmanā vidyādhiga-
23. ma-jani-ta-vinaya-viśēsha-vinamitā-śēshāntaranga-ripu-samudayēna
samuditabala-parākramēṇa samākrāntānēka-
24. para-nṛipati-maṇḍalēna Andariy Ālattūr Poruḷḷare Pernnagarūdy anēka-
samara-mukha-makhābhūtāprapāta-śūna-parusha-
25. paśūpahāra - vighasa - vihasṭikṛita - kṛitāntāgūi - mukhēna nija-vaimātṛē-
yānuja-bhūja-dvayātigādhōpagūdhā [m] sva-bhūja.

IV (a).

26. bala-parākramēnākramya kṛita-kēśa-kacha-grahām rājyalakṣmīm svōras-
thaḷē vipulē nitya-sukha- nivasīnm kṛitavatā anēka-kāvya [ka] thā-
nātaka-praṇa-
27. yana-prarūḍha-pātavēna nti-śāstra-granthārtṭha-prayō-ga-pratipādanam
prati pratyaksha-Vishnuguptēna gāndharvva-nātya-śāstra-vyākhyāna-
vinūyō-
28. gaṇṇa prati samatīśaita-Tumburo-Nārada-Bharata-Rēva-Kāmbalāchāryyē-
na hasti-sikṣhā-vijñāna-vinūyōjanam prati suma-
29. tulita-rājaputra-Sālihōtrēṇa astrōpāstrādi-praharaṇa-vidyābhīyōgam prati
samakṣhi-kṛita-Parasurāmēṇa purusha-lakṣhaṇa-
30. śāstra-vīdhīm prati sākṣhāt Samudrasūrinā Ayurvēda-vijñānam prati
sadrīśātrēya-Dhanvantari-Churakēṇa sakala-guṇa-salīla-samudrē-

IV (b).

31. ṇa nānā-sthānāntara-vinirmīta-vividha-vibhavavatā viśiṣṭa-dēvakula-
sālārāma-vāṭikā-samudrōpama-tatāka-prabhrity anēka-dharmma-sēṭṭu-
pravarttana-praka-
32. ṭikṛita-dharmma-mūrtimatēva Dharmmarājēna pratisamvatsarānukṣhē¹ra
vividha viśiṣṭa-yajñēna hiraṇyagarbbhasya mahāyajñasyā-vabhritha-
salīladhārābhishiktē-
33. na śrīmat Kongaṇi-vṛiddharājēna ari-narapati-śrī-Durvvinīta-nāma-
dhōyēna samasta-Pōnāṭa-Punnāṭādhi [pēma] Bhāradvāja-sagōtrābhīyān
adhigamya-
34. māna-yajanādi-ṣaṭ karmabhyām Taittirīya-charaṇābhīyām prāva-
chana-kalpābhīyām pitā-putrābhīyām Sēnaśarmma [bhyām] Korikunda-
vishayē Nallālan-nāma-
35. grāmaḥ pravarttamānē vijaya-samvatsarē chatvāriṃsattamē Vaiśākha-
prathama-(prathama)—pakṣhē paryvaṇi Viśākṣhā-nakṣatrē brāhmē
muhūrtta⁴ Budhavārē Ma-

1. Read kshāmāushṭha.
2. Read mukha.

3. Read pratisamvatsarānukṣhita.
4. Read muhūrttē.

NALLALA PLATES OF THE GANGA KING DURVINITA.

IB

[illegible]

II A

[illegible]

II B

[illegible]

III 3

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

NALLALA PLATES OF THE GANGA KING DURVINITA—concluded.

III B

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 पुनस्तस्मात्पुनश्चैतन्मया श्रितं त्वत्प्रसादतः ॥
 अथैतच्छ्रुत्वा साधुमुनिर्ब्रह्मविद्यायां राघोराय
 नमस्कृत्य वन्द्यमानं प्राप्नुवानमासीत् ॥
 ब्रह्मविद्यायां श्रीपादनाम्नोक्तं ॥
 यदा कुरुष्वानुष्ठानं चित्तं ध्यायेत् ॥
 तदा ज्ञेयं तत्तत्त्वार्थं तत्तत्तत्त्वम् ॥
 अथैतच्छ्रुत्वा साधुमुनिर्ब्रह्मविद्यायां राघोराय
 नमस्कृत्य वन्द्यमानं प्राप्नुवानमासीत् ॥
 ब्रह्मविद्यायां श्रीपादनाम्नोक्तं ॥
 यदा कुरुष्वानुष्ठानं चित्तं ध्यायेत् ॥
 तदा ज्ञेयं तत्तत्त्वार्थं तत्तत्तत्त्वम् ॥

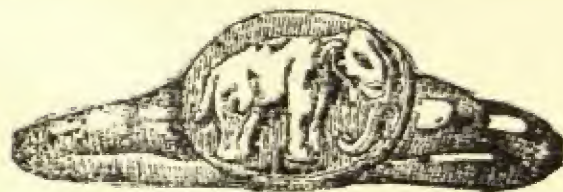
IV A

[illegible]

IV 13

[illegible]

VA

[illegible]

V (a).

36. niyatigure Asimbāla Nandīlādyanēka-mahāmanushya-pratyaksham
sakala-chāturvēdya-samaksham sa-sarvva-parihāram uda-
37. ka-pūrvvam yathā-vidhi prādāyi api chātra Manugitā-slōkā svan-dātum
sumahaeh-ohhakyam duhkham anyārttha-[pāla] nam dānam vā
pālanam vēti-
38. dānāeh chhreyōnupālānam bahubhir vvasudhā dattā rājabhis Śagarādi-
bhih yasya yasya [yadā bhū] mis tasya tasya tadā-
39. phalam¹ svadattām paradattām vā yō harēta vasundharām shushthi-
varsha-sahasrāpi ghōrē tamasi varttatē brahmasvam tu visham
ghōram na vi-
40. sham visham uchyatē visham ēkākinam hanti brahmasvam putra-pautri-
kam Ghanambāchāryyēna likhitam idam śāsanam¹

Translation.

Lines from 1 to 18 as in the Kodanjeruvu grant of Avinṭa (see page 68) with the exception of line 12 meaning: with his sharp sword ever pleasing the flesh-eating demons with their lips emaciated with hunger.

Lines 19 to 40:

Having secured the road for wealth which was ever increasing in various directions, the receptacle of innumerable remarkable qualities, the foremost among the learned, the beloved of those who loved him, never swerving from the fixed boundary (of good conduct) like an ocean; like Maṃ, the son of Vivasvat in virtue of his meting out punishments according to the gravity of the crimes; protector of castes and orders of religious life, well-fitted to protect the southern quarter; beloved of all; possessed of good subjects, was the illustrious Konguni-mahādhirāja, Avinṭa by name.

His son, born of the beloved daughter of Skandavarman, the lord of Punnāda, with the band of passions (internal enemies) kept under his control by the power of his discipline due to learning, endowed with brilliant valour, with the circle of hostile kings subjugated, having satiated the God of death to his anxious bewilderment by the immolation of a number of sacrificial victims of heroic valour at the altars of various battles fought at Andari, Alattūr, Porulare, Pernnagara and other places, with the goddess of sovereignty counsel to reside for ever with happiness on his broad breast after having with his powerful arm dragged her by her hair though she had been firmly held within the fold of the arms of his own step-brother, expert in the composition of various forms of poetry, stories, and dramas, an incarnation of Viśnuṅgupta in the application of the principles expounded in the science of polity, having surpassed Tumburu, Nārada, Bharatadēva, and Kambalāchārya in commenting on and the application of the principles of the arts of music and dancing; a rival to Rājaputra (?) and Śālihotra in the application of the principles expounded in the sciences of training the horses and elephants; an incarnation of Paraśurāma in the art of using *astras*, *upastras* and other weapons; a real Śamudrasūri in the art of human physiognomy and allied knowledge; equal to Ātrēya, Dhānvantari and Charaka in the knowledge of medical science; an ocean of good qualities the water with his victories and powers exhibited in various places; a Dharmarāja, the embodiment of all the dharmas performed by him such as the construction of temples to various gods, parks and groves, tanks resembling ocean, and other religious and charitable works; a performer of various sacrifices in several sacred places year after year; anointed with the ablution of the consecrated water of the sacrifice called Hiranyagarbha; was the illustrious Konga-nivridharāja, well-known as Durvinṭa among hostile Kings, the lord of all Ponnāṭa and Punnāṭa:

By him was granted with pouring of water, free of all imposts, the village of Nallāla in the country of Korikunda to Sēnaśarma's father and son, of Bhāradvāja-gōtra, ever practising the 6 Brahman duties, learned in the Taittiriya and excellent teachers, in his 40th victorious year on Wednesday the 15th lunar day of the 1st half of the Vaiśakha with viśakha constellation in the early morning in the presence of the mahājanas of Maniyatigure, Asimbāla, Nandiyala and other places and before the *chaturvedyas*.

Here are the verses recited by Manu. (Lines 37 to 39 as in the previous plate). The property of the Brahman is a deadly poison. The ordinary poison does not deserve its name for it kills only one (the eater) while the Brahman's property destroys sons, grandsons and all.

This plate was written by Ghanambâchâryya.

80.

Alûr grant of Ganga yuvarâja Mârasingha dated the Śaka year 721, in the possession of Avalakondappa at the same village.

Seven Plates with ring and elephant seal. size 8½" × 4"

Old Kannada characters and Sanskrit language.

I (b).

1. svasti jitam bhagavatâ gata-ghana-gaganâbbhena Patma-nâbbhena śrīmañ
Jâhnavēya-kulāmala-vyōmāva-
2. bhâsana-Bhâskarab sva-khâdgaika² prahâra-khandita-mahâ-silâ-stambha-
labdha-bala-parâkramô dârunâri-gana-
3. vidâraṇôpalabdha-vraṇa-vibhûshana-vibhûshitah Kâpâyana-sagôtraḥ śrī-
mat Kongaṇivarimma-dharmma-
4. mahâdhirâjah tasya putrah pitur anvâgata-guṇa-yuktô vidyâ-vinaya-vihita-
vrittaḥ sâmyak-prajâ-
5. pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-kânehana-nikashôpala-
bhûto nîti-sâ-
6. śrîsya vaktri-prayôktri-kusalô³ Dattaka-sûtra-vrittêr prapêtâ śrîmân
Mâdhava-mahâdhirâ-
7. jah tat-putrah pitri-paitâmaha-guṇa-yuktô nêka-châturddanta-yuddhâvâ-
pta-chatur-udadhi-salilâsvâ-
8. dita-yaśâḥ śrîmadd Harivarimma-mahâdhirâjah tat-putrô dvîja-guru-dêvatâ-
pûjana-parô Nârâyana-
9. charaṇânudhyâtaḥ śrîmân Vishṇugôpa-mahâdhirâjah tat-putrah Tryam-
baka-charaṇâmbhōruha-rajâḥ pa-
10. vitrikritôttamângaḥ sva-bhujâ-bala-parâkrama-kraya-krita-râjyah Kali-
yuga-bala-pankâvasanna-dha-

II (a).

11. roma-vrîṣhō-ddharana-nitya-sannaddbah śrîmân-Mâdhava-mahâdhirâ-
jah tatputrah śrîmat Kadamba-kula-gagana-
12. [ga] bhastimâlinah Kṛishṇavarimma-mahâdhirâjasya priya-bhâginēyô
vidyâ-vinayâtîsaya-paripûritâ-
13. ntarâtrîṣâ nirâvagraha-pradhâna-sauryyô vidvatsu prâthama-ganyah śrî-
mân Kongaṇi-mahâdhirâjah A-
14. vinûta-nânâ tat-putrô vijjimbhamâna-śakti-trayah Andari-Âlattûr
Pporulâre-perinagarâj⁹ yanêka-
15. samara-mukha-makha-hûtha⁵ prahata-sûra⁶ purusha-paśûpahâra-vighasa-
vihastikrita-Kritântâgni-mu-
16. khaḥ Kirâtârjunîya-pancha-daśa-sargga-ṭikâkârô Durvvînîta-nâmadhēyah
tasya putrô durdânta-
17. vimardda-vimridita-viśvambharâdhipa-mauli-mâlâ-makamunda-punja-pin-
jarîkri⁷ yamâna-charana-yugala-nâḷi-
18. nô Mushkara-nâmadhēyah tasya putrah chaturddaśa-vidyâ-sthânâdhigata-
vimala-matîḥ vis⁸eshatô navasê⁹
19. shasya nîtiśâstrasya vaktri-prayôktri-kusalô ripu-timira-nikara-nirâ-
karaṇôdaya-bhâskarab Śrîvikra-
20. ma-prathita-nâmadhēyah tasya putrah anêka-samara-sampâdita-vijjîm-
bhita-dvîrada-radaṇa-kulisâbhi¹⁰

II (b).

21. ghâta-(h)—vraṇa-samrôdha-bhâsvad-vijaya-lakshana-lakshikrita-viśâla-
vakahasthalah samadbigata-sakala-sâ-

1. Read *padma*.

2. Read *khadgaika*.

3. Read *kusalô*.

4. Read *perinôgarâdyanêka*.

5. Read *makhâhâta*.

6. Read *sûra*.

7. Read *pîngarikriyamâṇa*.

8. Read *viseshatô*.

9. Read *navatîshasya*.

10. Read *kulisâbhihâta*.

22. strārtha-tatvasa-inārādhita-trivarggō niravadhiya-charitaḥ prathī¹ dinam-
abhivarddhamāna-prabhāvō Bhūvi-
23. krama-nāmadhēyaḥ api cha nānā-hēti-prahāra-pravighaṭita-bhatōram² l-
kavātōtthitāsrig-dhārāsvāda-
24. pramatta-dvipa-śata-charana-kshōda-sammardda-bhimē sangrāmē Pallā-
vendra (h) ninarapatiṃ ajayaḥ yō Vilandābhi-
25. dbānē rāja Śrīvallabhākhyas samara-śata-jayāvāpta-lakshmi-vilāsaḥ³
tasyānujō nata-narē-
26. ndra-kirita-kōti-ratnārka-didhiti-virājita-pāda-padmah⁴ Lakshmyā sva-
yam-vṛita-pa (t) tir Nnavakāma-nānā
27. Śishṭa (h)—priyō ri-gaṇa-dārūṇa-gīta-kirttiḥ tasya Kongani-mahārājasya
Śiyamārāpara-nāmadhēyasya putrah
28. samadhigata-samasta-sāmanta-makupa-tāta-ghaṭita-bahala-ratnā-(vīla) vi-
lasad-amaradhanuṣh-khaṇḍ-maṇḍita-charaṇa-
29. [ka] mala-maṇḍalō Nārīyaṇa-charaṇa-nihita-bhaktiḥ śūra-purusha-
turaganara-vāraṇa-ghaṭa-sanghaṭṭa-dārūṇa-sama-
30. ra-śiraśi⁵ nihitātma-kōpō Bhūmakōpaḥ prakṛta-rati-samaya-samanuvar-
tana-chatura-yuvati-jana-lōka-dhū-

III (a).

31. ritō Lōkadhūrttaḥ su-durddharānēka-yuddha-mūrdha-labdha-vijaya-
sampad-ahitā⁶ -gaja-ghaṭā-kēsari Rājakēsari
32. api cha yō Gangānvaya-nirmūlalambara-tala-vyābhāsana-prōllasan-mā
[r] taṇḍōri-bhayanakaraś śubhakarah
33. sanuārgga-rakṣākaraḥ saurājyam samupētya rāja-sanūtau rājan guṇair
uttamai rāja⁷ Śrī puruṣhaś chiram vijayatō
34. rājanya-chūḍāmaṇi (h) Kāmō rāmāsu chāpē Dasarat⁸ [h]la-tanayō
vikramō jāmadagnyaḥ prājyaisvaryyē Balārī
35. bbahu-mahāśi⁹ Raviścha prabhutvō Dhanēsah¹⁰ bhūyō vikhyāta-śakti
(s) sphuṭataram akhila-prāṇa-bhājam
36. Vidhatā dhātṛa śishṭa-prajānām patir iti kavayō yaṃ praśamsanti nityam
sa tu prati-dina-pravṛitta-
37. mahā-dāna-janita-puṇyāha-ghōṣha-mukharita-mandirō darēṇa Śrī-puru-
sha-prathāma-nāmadhēyēna Prithu-
38. vi-konguṇi-mahārājah tat-putrah prātāpa¹¹-vinamita-sakala-mahīpāla-
maulimālā-lālita-charaṇāra-
39. vinda-yugaḷō n i j a-bhuja-virājita-niśita-kaḷga¹²-puṭṭa-samākṛiṣṭanistṭa¹³-
dharā-pāla-vallabha-jaya-śrī-samālingita-
40. s samara-mukha-sammukhāgata-ripu-nripati-ghaṭa-kumbha-nirbbhēdanō-
chchhalita-rakta-chchhṭāpāta-pāḍalita-nija-bhu-
41. ja-stambhaḥ ākarṇa-samākṛiṣṭa-chāpa-chakra-vinirumukta¹⁴-nārācha-
parauparāpāta-pātītārāti-maṇḍalō bahu-sa-

III (b)

42. mara-samārjita-jaya-patākā-śata-śabalita-nabhasṭhalah yasmin prayāta-
vati kōpa-vaśam mahiśē¹⁵ yānti
43. kṣhaṇād ahita-bhūmibhujō ranāgrō antrāvali-valaya-bhīṣaṇam Anta-
kasya vaktrāntaram kṣhataja-karddama-
44. du-[r] nirikṣham sa tu śīśirakara-nikara-nirmūla-nija-yaśōrāśi-¹⁶ visa¹⁶-
dikṛita-daśa-[dī]śā-chakra-samasta-chakravartti-la-
45. kṣhaṇōpalakṣhitō nirapēkṣha-parōpakāra-sampādanaika-vyasanah pra-
varttita-nyāya-bala-samunmūḷita-Kali-kā-
46. la-vilasitō nipuṇa-nija-niti-prayōgā-pahasita-Brihaspatiḥ ku-nripati-ka-
dambaka-kapāta-kōti-vighaṭi-
47. ta-dharmāvalambana-silāstambhāya-māna-charitaḥ satata-pravṛitta-
dāna-santarppita-dvijāti-lōkah
48. prōnmūlita-vikārēṇa sarvva-lōkōpakāriṇā yasya dānēna dignāga-dāna-
dhārā-pyadhah-kṛitā api

1. Read *pratidinam*.2. Read *bhatōras*.3. Read *vilāsaḥ*.4. Read *padmah*.5. Read *śiraśi*.6. Read *ahita*.7. Read *rāja*.8. Read *Dasaratha*.9. Read *mahāsi*.10. Read *Dhanēsah*.11. Read *prātāpa*.12. Read *khaṇḍa*.13. Read *samākṛiṣṭanistṭa*.14. Read *vinirmūḷita*.15. Read *mahīś*.16. Read *visadikṛita*.

49. cha jaṭanām sa'n'ghātair iha bhūvi kṛitā-nūna-vipadām kalānām ādhārō
būdha-jana-hitāpādana-parah guṇānām
50. śuddhānām(ua) api niyatam utpatti-bhavanam nṛpāṇām nētā yah kavir iti
matam kāvya-kus'alaiḥ durvṛgāḥa-Phanisu-
51. ta-mata-pāra¹vāra-pūradriśvā pramāṇa-śāstra-śāna-nisātikṛita-dhīra-Dhī-
hana-sāma-tantra-tatvā-vabōdha-vima-
52. dikṛita-budhō hastini vaktrō dbhava-yati-pravara-matāvabōdhana-gabhi-
ra-matih vidvan-mati-vitati-vikalpita-yā

IV (a).

53. ta²yāta-vichāra-vichakshao³ űgikṛita-turangamāgama-prayōga-parinatō
dhanur-vvīdyāmbhōruha-vana-ga-
54. gana-vikāsana-vidagdha-marichimālī nija-nirmīta-gaja-danta-kalpanāga-
mānāpa-chētā virachita-Sētn-
55. bandha-nibandhanānandita-vipaśchin-māndulas sakala-nātaka-vishaya-
sandhi-sandhyāngādī⁴ -yōjanā-chaturō
56. nirupama-nija-rūpa-nirjjita-Makaradhvajō Makaradhvaja-guru-e h a r u a
sarōja-vinamana-pavitrikritō-
57. ttamāngah Mudugundūr-nnāma-grāmō-pavishṭa-rāshṭrakūṭa-Chālukya-
Haihayapra-mukha-pravira-sa⁵
58. nātha-Vallabha-sainya-vijaya-vikhyāpi-ta(h)-prabhāvaḥ api cha Dhōrās-
vlyam samantāt pra-
59. balam-upagata-vyāpta-dik-chakra-vālam nirjjityānēka-sankhyair nniṣi-
ta-nija-bhujōnmukta-nārācha-jālaih dēv[ō]ya[h]
60. prājya-tējās timīram iva mahat-tivra-bhānur-munayūkhaiḥ ddurvārōdāra-
pātair udayam abhilashan svam nivēṣam vivē-
61. śa(h) sa tu Harir iva satata-sambhāvita-dvijapatih sahasra-kiripa⁶iva
pratidiva sōchitōdayō bhu-
62. janga-lōka iva vigata-bhayō ratnākara ivāsprishṭa-kaṭankō Duryyō-
dhanōp-yabhinanditārjuna-guṇō vāhi[ni]-
63. patir apyajāḍasayah⁷ śitakarōpyanālīn-gītamali[na] bhāvō Rāshṭrakūṭa-
Pallavānvaya-tīlakābhyām uū

IV (b).

64. rddhābhishukta-Gōvindarāja-Nandivarinnā-bhidhēyābhyām samanushṭhi-
ta-rājyā-bhishēkābhyām nija-kara-ghaṭita-pāṭa-vi-
65. bhūshita-lalāta-pāṭō vikhyāta-vimāla-Gangānvaya-nabha[sthala-gabha]
stimālī Kōngani-mahārājādhirāja-paramēśva-
66. ra-śrī-Sivamāradēvaḥ tat-putrah nija-bhuja-nibhita-misāta-hēti-pata⁸-pāti-
tārāti-varggō⁹-vargga-trayōpā-
67. rjjanārjjitōrjjita-yasas-santāna-santarppita-samasta-jana-hri[da]ya[h] pr-
abhavat-Kali-kāla-bala-vivarddhita-kala[n]ka(m)-
68. vilayana-kalya-kalyāṇa-charitah sva-vamśa-viśada-viyad-anisūmālī sa-
masta-nīti-sās¹⁰tra-pra(yō)-
69. yōga-pravināgraganyas-turangamārōhana naipunya - prīnita-kshōṇipati-
sutasaha
70. sra-labdha-śādhu¹¹-dhyanir anēka-sangarangasa-śīnān¹²gik¹³rita-jayaśrī-sa-
mālingita-bhujanga-bhōgābha-bhīma-bhu-
71. ja-dandah yasmim chhāsati satya-dhāmni¹⁴ vimalē rājanvati mēdini yasm-
in sthairyam upētya brihita¹⁵-balō dha-
72. rnuō¹⁶ dhikam jimbhatē yasyaivābhaya-dāyita¹⁷ ti-dayitā dōs śālinas śās-
vati¹⁸ Lakshmyā yatra yasō-nidhan pa-
73. timatir jātā jagad vallabhē sa tu pitā-maha jvānēka-rāja-hansa-samsē-
vitah padmavāsas¹⁹ cha Madhumat[h]ana i-
74. va tri-lōkādihika-vikramākshipta-bali-ripur ahīna-sthiti-ratis cha Dhūrjatiḥ
Ivāvinasvarēśvara-bhāvō Virabhm-

1. Read kulakar.

2. Read pāradvāra.

3. Read yātaydla.

4. Read sandhyāngga.

5. Read samātha.

6. Read kirāṭa.

7. Read ajalāsayah.

8. Read pāta.

9. Read pātistāroti.

10. Read śāstra.

11. Read śādhu.

12. Read sangarangaga.

13. Read simāngtikṛita.

14. Read dhāmni.

15. Read brimhita.

16. Read śāsvati.

17. Read padmavāsa.

V (a)

75. draś cha Kārti(h)ikēya iva sakala-jagdu-[di'rita-svāmi-sabīla¹]-sakti²-sam-
pannaś cha mahā-Mēsur iva sva-mahi
76. mādhab-kṛita-mahibhriṇ-ṇaṇḍalō mahā-satvas cha lapi cha³ Manvādi-
shōḍaś a-mahiśa-gūṇānūrāgo yam prā-
77. pya vamsi ti⁴ padam jagatō jagāma yasya pratāpa-dahanō⁵ hita-buddhi-
vārdhā auryvāyatē narapatēr ati-dūratōpi
78. yaś cha samara-sirasi Rāmāyatē⁶ para-kalatrē cha⁷ nija-charana-sarasijō-
pajivini jan⁸ mitrāyatē ripu-timīra-
79. nichayē cha anēka-prakāra-raṇaranakār dditāntahkaranānām śaraṇāyatē
sampadā cha ati-prabhūta
80. mati-nikēta-(ta)tamas-tatī-tiraskṛitan pradyōtāyatē nikhīla-jagad-anullan-
ghitājñā-sampātāu⁹ cha sa-
81. kala-kavalaya-lō chanānandukaratāya¹⁰ dvilēsā¹¹ yate Hari-vāhana-vinibita-
chittatvē cha api cha
82. yasyaikasyāpi sarvvam jagad api sarushō nāgrataśtōtūn¹² īṣṭē ditsā-sā-
dbhūta-buddhēr api nava-nighayō¹³ ya
83. sya mālān nripasya jihrētivābhi-mānāt¹⁴ kapāṭa-vijayinām ya [ś] śrutēr
māka-dharmā¹⁵ jajñē¹⁶ bhī-jñāta-kirtthis sakala-jaga-
84. tāmandanō Mārasīnghaḥ yaś cha satata sampādita-kamalānandō¹⁷ py apri-
chayakarah puṇya-jana-satva-samētō¹⁸
85. py anṛisamsa-mānasah matla-mātvaṅga-skanda-lālitō¹⁹ py ati-śuchi-svabhā-
vah priya-dhanur apy amārgganah sama-
86. pushhita-dandanitir apy amanda-krama-gatih api cha dhūsarikurutē yas-
ya cha [ra] nāmbhōja-jam rājah praba-
87. tānanta-sāmanta-chūlānapi-madhuvrajā nām²⁰ tēna Lōka-tripetrāpara-
nāma-dhāyah²¹ samadhiyata-vauva-
88. rājya-padēna bhagavat-sahasrakirapa-charapa-naḥina-shatcharanāyamāṇa-
mā[na]sēna(h) abhūt Bhāradvā²²
89. ja-kulē yatātma²³ yōḥayya nāma²⁴ nara-dēva-pūjyāḥ²⁵ śāstrāmbhurāśēḥ²⁶
pārapārādrīśvā satadhvarē²⁷
90. hūta-Sahasranētra [h] taśnāt payōjād iva Patinajatmā²⁸ Ponnēra-nāma²⁹
bhudha-gīta-kirtti (h) vābhūva³⁰ vā-
91. kmi³¹ dvija-vrinda³² pūjyāḥ trai³³ latōpāśraya-kalpabrikshah³⁴ tasyātma-
(s) Śrīdhara-nāmadhēyō dvim
92. jēndra-pūjyō Narakasya hantā Lakshmi-nivāsōru-bhujāntaraṅgō vābhūva³⁵
chakrankka (ka) rama³⁶ prabhāvah lta-
93. smai śrībhūta³⁷ vidhi-vibitādharāya³⁸ Taitriya³⁹ charanāya prāvachana-
kalpāya Mānyūpuram adhivasa-
94. tō⁴⁰ vijaya-skandhāvare śrīma(ta)-d (y) Yuvarāja Mārasimha ēkavim-
śatyuttarēshu sapta-śatēshu Śaka-var (i) shō-
95. shu samatitēshu ātman (h) pravarddha-māna-saṇvatsarēshu trishu-
samatitēshu Śrāvāna-paurṇamāsvām Sōmavā-
96. rē Dhanishṭā-nakshatrē Sōma-grahāṇa-vēlāya⁴¹ Mānyavishayē Kōṭṭimba-
nāma grāmān sarvva-vādhā⁴² pari

VI (a)

97. hārōpētām adāt¹ asya sīmāntarāṇi pūrvvaśyān² diśi Magagere dakshi-
nasyān diśi Sisai-gundi pa-
98. śchimaśyān diśi nerittore utarasyāndiśi Bārōbbe Areyālatere kopāli-
pūgi Gālvatentāru-
99. i kūditto³ asya dānasya sākshigah Shaṇṇa vati-sahasra-vishaya-prakṛi-
tayah yō-syāpabarttā lō-

| | | |
|--|-----------------------------------|--|
| 1. Read <i>śabda</i> . | 13. Read <i>māmadhēyama</i> . | 25. Read <i>trai</i> . |
| 2. Read <i>sakti</i> . | 14. Read <i>Bhāradvāja</i> . | 26. Read <i>kalpabrikshah</i> . |
| 3. Read <i>vimsati</i> . | 15. Read <i>yadātma</i> . | 27. Read <i>babūva</i> . |
| 4. Read <i>Rāmāyatē</i> . | 16. Read <i>nāmā</i> . | 28. Read <i>chakrankka-sama-
prabhāyah</i> . |
| 5. Read <i>sampātān</i> . | 17. Read <i>pūjyāḥ</i> . | 29. Read <i>prabhūta</i> . |
| 6. Read <i>lōchanānandukaratāyām</i> . | 18. Read <i>śāstrāmbhurāśēḥ</i> . | 30. Read <i>vihādhvarāya</i> . |
| 7. Read <i>divyāśyātē</i> . | 19. Read <i>satadhvarē</i> . | 31. Read <i>Taittiriya</i> . |
| 8. Read <i>āthātum</i> . | 20. Read <i>Padmajanmā</i> . | 32. Read <i>adhivāsata</i> . |
| 9. Read <i>nighayō</i> . | 21. Read <i>nāmā</i> . | 33. Read <i>vāḥayam</i> . |
| 10. Read <i>jihrētivābhīmānāt</i> . | 22. Read <i>babūva</i> . | 34. Read <i>bādhā</i> . |
| 11. Read <i>naka-dharmām</i> . | 23. Read <i>vāgnī</i> . | 35. Read <i>pūrvvaśyāndiśi</i> . |
| 12. Read <i>madhuvrajā</i> . | 24. Read <i>vrinda</i> . | 36. Kannada language. |

100. bhān mōhāt prapādēna vā sa pañchabhir mmahādabhiḥ pātakai samyuktō
bhavati yō rakshati sa punya-bhāg bhava-
101. ti api chātra Manu-gītā ślōkā¹ sva-dattām para-dattām vā yō harēta
vasundharā [m] shashti-varsha-saba
102. śrāṇi viṣṭāyām jāyatē krimiḥ² svaṇ dātum su-mahachhakyam duḥk-
ham anyasya-pāṇam dā-
103. nam vā pāṇam vēti d(h) ānāchchirēyōnupāṇam³ bahubhir bba-
sudhā⁴ bhuktā rājābhis Sagarad(h)abhiḥ yasya.
104. yasya yadā bhūmi(s) tasya tasya tadā p[h] a-lam⁴ brahmasvan tu
visham ghōram na visham visham uchyatē visham ē-
105. kākinam hanti brahmasvam putra-pautrikam sarvva-kalādhārabbhūtai
chitra-kalābhījñēna Viśvakarmā-
106. chāryyēnēdam śāśanam⁴ likhitam | | api cha Paṇu vi-vishayē Paṇu-
mahā-tatākasya adha-

VI (b).

107. stād dvādaśa-nivarttanam vṛthi-kshe tram dvādaśa-nivarttanām
krishṇa-bhūmim cha pradadau | | |
108. kuruvaḷe-vishayē Vaydūt³-sahitō Ālūr-nūmā grāmaḥ udaka-pūrvvakam
adāyi prathā (ma) m mūdāṇa-śime⁴ di
109. kopāla tenkāna-pallam kuruḷ gongālā pallam kāndaḷmoradi tenkāy-pola
elle Ālabaggiḍi.
110. yā Badagāyolbe Goluran-mealtibe-Puṇisegāyvelapuniṣe Pūlikere Kādam-
kanimoraiḍi.
111. vādi Komaramangala kere pallam Pulpadiyin Paḍuvāyolbe Pasuṇ
gereyā Tenkā-
112. ykādōgō-du Pallagereyā pallam Kāvavappadiyā Paḍuvāyolbe Tallā-
gatigere-
113. yā-pallam-eṇṇibadarā padēyann besadavange are-āl teruvodu sri⁴

Translation.

(Lines 1-15 as in the former plates).

(Line 16).

The commentator on the 15th sarga (15 sargas ?) of the Kirātārjunīya, was Durvintta by name.

(Line 17).

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushkara by name.

(Lines 18-19).

His son, with his mind rendered pure by his learning of the 14 branches of knowledge, unrivalled in every respect, expert among persons well-versed in the theoretical exposition and practical application of the science of polity, a rising sun in dispelling the thick darkness the hostile kings, was the well-known Śrī-vikrama.

(Lines 20-27)

His son possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds; well-versed in the contents of all the śāstras; devoted to the three pursuits of life; endowed with spotless character, with power growing day after day; was Bhūvikrama by name. Also was he known as Śrīvallabha who with the splendour of victories in a hundred battles conquered the Pallava king in the battle of Viḷanda, fierce with the trappings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

His younger brother with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him

1. Read *vasudhā*.

2. Read *śāsanam*.

3. Read *Vaydeya* (?)

4. The rest is in Kannada language.

ALUR PLATES OF THE GANGA YUVARAJA MARASINGHA.

13

[illegible]

II A

[illegible]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.





ALUR PLATES OF THE GANGA YUVARAJA MARASINGHA.

IV 13

[illegible]



THE UNIVERSITY OF CHICAGO

1900

THE UNIVERSITY OF CHICAGO
CHICAGO, ILL.
JANUARY 1, 1900
TO THE PRESIDENT OF THE UNIVERSITY
FROM THE FACULTY
The Faculty of the University of Chicago
has the honor to acknowledge the receipt
of your letter of the 29th inst. and
to express its appreciation of the
interest which you have taken in
the work of the University.
The Faculty is deeply indebted to you
for the many ways in which you have
promoted the welfare of the University
and for the many suggestions which
you have made for its improvement.
The Faculty is confident that the
University will continue to grow and
develop under your leadership.

Very respectfully,
The Faculty of the University of Chicago

THE UNIVERSITY OF CHICAGO
CHICAGO, ILL.
JANUARY 1, 1900
TO THE PRESIDENT OF THE UNIVERSITY
FROM THE FACULTY
The Faculty of the University of Chicago
has the honor to acknowledge the receipt
of your letter of the 29th inst. and
to express its appreciation of the
interest which you have taken in
the work of the University.
The Faculty is deeply indebted to you
for the many ways in which you have
promoted the welfare of the University
and for the many suggestions which
you have made for its improvement.
The Faculty is confident that the
University will continue to grow and
develop under your leadership.

chosen of her own accord as her spouse by the Goddess of wealth was Navakâma by name, *Śiṣṭāpriya* (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 28-37.)

The grandson of Navakâma Konguni-mahādhirāja known also as Śivamāra; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control; devoutly contemplating on the feet of Nārāyaṇa; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger; no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained over the hostile kings; a lion among kings; moreover, a sun greatly illuminating the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the king Śrīpuruṣa, a head jewel among princes; To women a Kâma (Cupid), in the use of the bow the son of Daśaratha, in valour the son of Janadagni, in great wealth Indra, in great glory the sun, in sovereign power Kubêra; of a mighty and splendid energy, the benefactor of all living beings, whom the poets daily praise as the protector of the people specially created by Brahman. He also the middle of whose palace echoed the sounds of holy ceremonies which accompanied his daily rich gifts was Śrīpuruṣa; the first so named Prithvikonguni-mahādhirāja.

(Lines 38-64.)

His son, with his two lotus feet decked with the garlands on the crowns of kings subdued by his valour, embraced by the goddess of victory forcibly dragged away by means of his sharp bright sword in his arm from hostile kings with whom she so long resided; with his pillar-like arm streaked red with drops of blood oozing from the temples of elephants of opposing hostile kings, split open in front of battle; having his enemies overthrown with showers of arrows shot from his bent bow drawn as far as his ear; having the sky filled with hundreds of banners declaring his victory in innumerable wars; a king before whose rage, the hostile kings go into the mouth of the god of death, horrid to behold filled with turning entrails and streams of blood; lighting up also the ten cardinal points with the glory of his fame as spotless as the rays of the moon; desirous only of benefitting others without seeking any benefit himself; having by his administration of justice rooted out the evil practices of the Kali age; so skilful in the application of his own political theories as to bring shame to Brihaspati; possessed of character like a stone pillar for the support of dharma destroyed by the myriad deceits of the host of evil kings; having gratified the world of the twice-born with his constant bestowal of gifts; whose donations free from all motives and beneficial to all the world exceeded the pouring forth of water by the regent elephants. Moreover by a band of idiots was he thrown in a place of endless calamity; he was the supporter of fine arts, engaged in doing good to the learned, the true birth-place of pure good qualities, a leader of kings, a poet—thus was he praised by experts in poetical composition. A distinguished sailor able to reach the other shore of the unfordable ocean of Pāṇini's grammar, possessed of firm intellect which is a touch-stone to test the science of logic; possessed of a thorough knowledge of the art of elephant-training, with which he put down the pride of those learned in that art; endowed with profound knowledge in expounding the system of the great ascetic born from the mouth of a female elephant; an expert in discussing the new enquiries into many subjects proposed by the learned; perfect in the science of the management of horses; a sun in causing to unfold the lotus garden the science of archery; possessed of intellect sharpened on account of his own creation of a new treatise on the various uses of the tusks of elephants; the author of a work called *Sētubandha*; gratifier of the learned; an expert in the application of the principles of a dramatic composition of various kinds; possessed of a beautiful form surpassing that of Cupid; with his head purified by bowing at the lotus feet of Cupid's father (Vishnu); famous for victory over the Vallabha army consisting of the Râṣṭrākūṭa, Châlukya, Haihaya and other brave leaders encamped at the village called Mudugundûr. Dhora's cavalry not only the most powerful in all regions but also the most widely spread in all quarters, he conquered by the showers of innumerable sharp arrows discharged by his arm; this king of exceeding glory like the sun

with his invincible rays dispersing the darkness, certain to rise, entered into his own sphere. He too was like Hari ever revered by *devīpālī* (Brahmins, and Garuda); like the sun duly rising every day, like the world of serpents free from fear (or fearing Garuda); like the ocean unsoiled; though Duryōdhana (a strenuous fighter) yet appreciating the qualities of Arjuna (praised like Arjuna); though the ocean (commander of armies), yet not a refuge for water (fools); though the moon (of patient disposition) yet not united with spots; By the ornaments of the Pallava and Rāshtrakūṭa, the crowned kings named Gōvindarāja and Nandivaramma was his head wound round with a white piece of cloth (a symbol of coronation) with their own hands.

(Line 65.)

A sun in the clear firmament of the famous Ganga line, Konguni mahārājādhirāja-paramēśvara, the illustrious Śivamāradēva.

(Lines 66-83.)

His son, with hosts of enemies destroyed by the strokes of the sharp sword held in his arm, with his subjects gratified with his having gained a lasting fame acquired from his following the three pursuits of life; possessed of character powerful enough to destroy the strong dirt of the Kali age; a sun to the wide-spread sky his own race; foremost among those who understand and practise the science of politics; applauded with the shouts (of well-done) by princes on witnessing his skill in riding horses; with his mighty and serpent-like arms encircling the goddess of Victory on many a battle-field. During his righteous reign the earth had a virtuous king in him. As his valour increased to the full, dharma was greatly promoted; valiant soldiers, as many as he required ensured his safety; and the universally loved Lakshmi uniting with him had a befitting consort. He too like Brahma was ministered by many a royal swan (princes); the lotus (goddess of Wealth) was his dwelling; Like Madhumathana (Vishnu) he filled the three worlds with his three paces, his great valour, and put down Bali (powerful enemy); reposed on the king of serpents (in majestic state). Like Dhūrjati he had an unfading lordship and was Virabhadra (was a firm hero). Like Kārtikēya he was celebrated in all the world as lord, was possessed of Śakti (energy). Like the great Mēru he overtopped all the other mountains (Kings) and had great magnitude (honor). Also, beholding the brilliance of his qualities, the world forgot the glory of Manu and other sixteen emperors; the flames of his valour burn like a submarine fire in the ocean the mind of the enemies even at a distance. He was like Rāma not merely in front of battle but also with regard to the honor he showed to others' wives. He was *Mitra* (friend and sun) not only to those who depended on his lotus feet for their subsistence but also to the massive darkness the hostile kings; was a refuge not only to those who anxiously prayed for his mercy after discomfiture in the battlefield but also to wealth; was a Pradyōta (Sun and also a King of that name) not only in expelling darkness inherent in the mind of the learned but also in enforcing the world to obey his commands; he was a *devijēṣa* (the moon and also a brahman) not only in pleasing women of lotus eyes (and blue water lilies) but also in fixing his mind on Vishnu. Also, he before whom when in fury the whole world was not able to stand, to whom while making gifts even the nine treasures were insufficient, who regards as a shameful thing to imitate, the exploits not only of those who won their battles by treachery but also of such heroes as attained to heaven by dying in battle-field, a man of wide fame, joy of all world was Mārasimha.

(Lines 84-88.)

Though causing joy to lotuses (goddess of wealth) he was not the sun (not imposing heavy taxes); though associated with the power of demons (the good) he was of no cruel mind; though sporting on the backs of rutting elephants (intoxicated Chandālas) he was of pure habits; though fond of having a bow he had no arrows (no beggars to trouble him); though administering justice according to science of polity (though inflicting cruel punishment) he was of fierce movement. Also he was a king the pollen of whose lotus feet soils (or blackens) the mass of nectar issuing forth from the garlands on the heads of feudal chiefs bowing at his lotus feet.

He was Lōkatripētra by name; installed on the seat of Yuvarāja, with his mind sporting as a bee over the lotus feet of the sun-god.

(Lines 89-100.)

There was in the gôtra of Bhâradvâja, a man of pure character, Târaîya by name, worshipped by kings and well-versed in ocean-like Śâstras, and performer of many sacrifices to the gratification of Indra. From him was born like Brahma from lotus, a Brahman Ponnêra by name praised by the learned.

He was eloquent, worshipped by Brahmans and was a support to dharma like the celestial tree to its creepers. His son was named Śrîdhara, worshipped by Brahmans and destroyer of bells, possessed of a broad breast, the abode of Lakshmi, as great as Vishnu.

To him, who has performed sacrifices according to rules, a follower of Taittiriya school, a worthy teacher resident of Mânyapura, the illustrious Yuvarâja Mâra-simha in his victorious camp, there having elapsed seven hundred and twenty one years of Śaka era, there having also expired 3 years of his prosperous reign, on Monday, the full moon day of the month of Śrâvana with Dhanishṭha constellation, on the occasion of a lunar eclipse, made a gift of the village Kottemba in the country of Mânya free of all imposts. Its boundaries are as follows: To the east Magagere; to the south Sisalgundi; to the west Neriltore; to the north Bârobbe, Areyâlatare Kopâjimpilgi Gâlvatentaru

Witnesses to this gift are the people of the 96,000 territory. Whoever takes this gift away either with greed or carelessness will be guilty of five great sins. Whoever maintains it will be meritorious.

Lines 101-105 (Imprecatory verses as in former grants).

Line 106: This was engraved by Viśvakarmmachârya.

Lines 107-113: seem to be later additions though characters are of the same period.

81.

Chûkuttûr grant of Simhavarma of the Ganga dynasty in the possession of Subba Rao, shanubhog of Jangamakôte in the same hobli.

Five plates: Elephant seal: size: 8½" × 2".

I (b). 1. svasti

2. jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jahna-
vêya-kulâ-

3. mala-vyôma-bhâsana-bhâskarasya sva-bhuja-java-jaya-janita-sujana-jana-
pada-

4. sya dâruṇâri-gaṇa-vidâraṇa-raṇôpalabdha-vraṇa-bhûṣhaṇasya Kânvâyana-
sagôtrasya.

II (a).

5. śrîmat-Konkanivarṇma-dharmma-mahâdhirâjasya putrasya pitur anvâ-
gata-guṇasya

6. nânâ-śâstrârththa-sadbhâvâdhigama-prapti-mati-viśeshasya nîti-śâstrasya
vaktṛi-pra-

7. yôkṭṛi-kuśalasya samyak-prajâ-pâlanamâtrâdhigata-râjya-prayôjanasya śrî-

II (b).

8. man Mâdhava-mahâdhirâjasya putrasya Krishṇavarmmahâdhirâjasya anê-
kaguṇa-

9. ratnâlamkṛita-śarîrasya priya-tanayêna sura-tanayôpama-jvalach-chhritê
jasâ.

10. nânâ-sâmparâya-samarâvagâhanôpa-labdhâyudha - dhârôlîkhita - śikhari-
śikharôpa-

III (a).

11. ma-pravṛitta - pîna-bhuja - dvayêna svapitṛi-pîtâmbha-guṇa-samyuktêna
ramaniya-

12. sphuṭa-laṭaha-gambhîrôdâra-mṛidubhâshêna sva-kula-lalâma-kalpêna
śrîmat Si-

13. ngavarmma-mahâdhirâjêna nirabhi-sandhyâ-nisrêyasârttham Kaiva-
ra-vishayê Chû.

III (b).

14. kuttûr-nâma grâmah Vitramangala-sahitah Kausika-gôtrâya Kumâra-sa-
 15. rmananê Krishnâtrêya-gôtrâya Îsvara-sarmananê Agni-sarmananê cha Kâ-
 16. śyapa-gôtrâya Îsvara-sarmananê Bhâradvâja-gôtrâya Svâmisarmananê Kâ-

IV (a).

17. śyapa-gôtrâya Dattaśarmananê Kausika-gôtrâya Kâttisarmananê Kuts-
 a-gô-
 18. trâya Bhava-sarmananê Vishnuśarmananê cha Kausika-gôtrâya Âryyaś-
 armananê.
 19. Kaundînya-gôtrâya Mahêśvara-sarmananê Kâśyapa-gôtrâya Varaśarman-
 Sômaśarman- (nô) bhyâm.
 20. Bhâradvâja-gôtrâya Nandisarmananê Harita-gôtrâya Peddaśarmananê
 Vatsa-gôtrâya

IV (b).

21. Durgasarmananê Kaundînya-gôtrâya Sênaśarmananê Âryyaśarmananê cha
 êtân puraskṛitya
 22. chatuṣ-saptatibhyah Brâhmanêbhyah (da) yama-niyama-tapa-svâddhyâya-
 vajana-yâjanâddhyaya-
 23. nâdhyâpana-śâpânugraha-sâmartthyêbhyah apratima-rama-śârasya Vira-
 varman-yuvarâjasya.
 24. priyânujasya aurddhavadê¹śikârttham svajanma-nakshatrê Mârggaśirsha-
 mâsê Krishṇa-pakshê Ashtamyâm.

V (a).

25. Chitrâyâm brahmadêya-kramênâdbhir ddattah hartâ pañcha-mahâ-
 pâta-ka-samyuktô bhavati.
 26. bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhih yasya yasya yadâ
 bhûmisa tasya tasy tadâ phalam¹ svam dâtum su-
 27. mahachebhakyaṁ duḥkham anyârttha-pâlanam¹ dânam vâ pâlanam
 vêtî dâna-cha-chhreyônupâlanam¹ sva-dattâm para-dattâm vâ yô harêta.
 28. vasundharâm shashṭi-varsha-sahasrâni ghôrê tamasi varttatê Apâpêna
 Bânapurêśêna likhitêyam tāmra-paṭṭikâ.

Translation.

(Lines 1-5.)

Be it well. Victorious is the adorable Padmanâbha resembling the cloudless sky. A sun illumining the clear firmament of the Ganga family, possessed of territory inhabited by good people and conquered by the victorious speed of his arms, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kânvâyanasagôtra (was) the illustrious Kongunivarman-dharmma-mahâdhirâja.

(Lines 6-7.)

His son inheriting the qualities of his father, possessed of a keen intellect disciplined by the deep study of different śâstras, an expert among persons well-versed in the theoretical exposition and practical application of the science of polity, having obtained the honours of the kingdom only for the good government of his subjects was the illustrious Mâdhavamahâdhirâja.

(Lines 8-9.)

His son was Krishnavarmanmâdhirâja by name, adorned as with gems with countless good qualities.

(Lines 10-25.)

By his beloved son, possessed of splendour equal to that of Indra's son, with his arms round and big like the summit of a mountain marked with scars of wounds received in numberless battles, inheriting the qualities of his father and grandfather, possessed of speech as sweet and dignified as the distinct sound of the beautiful musical instrument called *Lataha*, crest gem of his family, Simhavarman-mahâdhirâja by name, is granted with pouring of water as a *brahmadêya*

¹ Read *aurddhavadêhikârttham*.

CHUKUTTUR PLATES OF GANGA KING SIMHAVARMA.

1 B

၁ နေရာအရ ဂဏန်းဂဏန်း ပညာအရ နိဒါန်းအရ
 ၂ နိဒါန်းအရ ဂဏန်းဂဏန်း ပညာအရ နိဒါန်းအရ
 ၃ နိဒါန်းအရ ဂဏန်းဂဏန်း ပညာအရ နိဒါန်းအရ

31 A

[illegible]

11 E

ॐ नमो भगवते वासुदेवाय ॥ यत्किञ्चिदपि कुरु ॥
 ॐ नमो भगवते वासुदेवाय ॥ यत्किञ्चिदपि कुरु ॥
 ॐ नमो भगवते वासुदेवाय ॥ यत्किञ्चिदपि कुरु ॥

III A

[illegible]

THE [illegible] OF [illegible] [illegible]

51

[illegible text]

[illegible text]

[illegible text]

CHUKUTTUR PLATES OF GANGA KING SIMHAVARMA—concluded.

III B

[illegible]

IV A

[illegible]

IV B

၁၇၁၁ ခု ခုတ္တကတ္တယ လဆုတ်သည့် ခုတ္တကတ္တယ
 ခုတ္တကတ္တယ ခုတ္တကတ္တယ ခုတ္တကတ္တယ ခုတ္တကတ္တယ
 ခုတ္တကတ္တယ ခုတ္တကတ္တယ ခုတ္တကတ္တယ ခုတ္တကတ္တယ
 ခုတ္တကတ္တယ ခုတ္တကတ္တယ ခုတ္တကတ္တယ ခုတ္တကတ္တယ

VA

[illegible]

1875

1875

1875

1875



grant for the attainment of bliss not easy to be acquired by actions done with motive, the village Chûkuttûr together with the village Viramangala situated in Kaivara country to Kumârasarmma of Kausika-gôtra, Îvarasarmma and Agni-sarmma of Krishnâtrâyagôtra, Îvara-sarmma of Kâsyapa-gôtra, Svâmisarmma of Bhâradvâja-gôtra, etc., and others, altogether 74 Brahmans, possessed of the power to curse or bless and experts in performing sacrifices and officiating in the sacrifices of others, learning and teaching and remarkable for their self-restraint, control of senses, penance and daily study, on the occasion of the funeral rite of his beloved younger brother Viravarmma-yuvarâja, a matchless warrior, on the eighth day of the dark half of the month Mârgaśirsha with the constellation Chitra, his own birth star.

(Lines 26-28.)

The confiscator will be guilty of the five great sins. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. It is very easy to give away what is one's own but it is hard to protect what belongs to others. Among the two, gift and protection, protection is far better than gift. Whoever takes away the land granted either by himself or by others will live sixty-thousand years in fierce darkness.

By Apâpa, the lord of Banapura is this copper-plate grant written.

82.

On a stone lying near the house of Dêvanhalli Nanjappa at the same village.

Size 2'-0" x 1'-6".

Kannada language and characters.

1. Dhātu samvatsara
2. luvaga-nâyakage Kuru-
3. barahalli bhûmiyalli
4. hola yinâmu ko-
5. ttudake hâkida śâsana
6. idake tapidavaru tan-
7. de tâya konda pâpa-
8. ke hôharu.

Note.

This records the grant of a land in the village Kurubarahalli to luvaganâyaka in the year Dhātu. It ends with the usual imprecation.

83.

On a stone lying buried in the ground near the road leading to Kolar near the same village.

Size 5'-0" x 1'-3".

Kannada language and characters.

1. Mîrja Madakari-
2. sâhêbaru
3. Akshaya sam Â-
4. shâdha ba 11 Mi-
5. rja sâhêbaru Su-
6. barâyaru Erakej
7. NAgappa Banajiga
8. Tammanagauda gâvuḍara
9. Kâlinâyaka
10. i radḍigaḷu
11. Chimneyada Iru
12. Muduvira Bayira-
13. nâyaka talavâraro-
14. lge koṭṭa Dâsari Tim-

15. manāyaka Bāsenā-
16. yaka modalāda nā-
17. davarā munde Janga-
18. makōte sthalāda kā-
19. māṭa sēruvagā-
20. ra Gurapage ko-
21. ṭa nettaru ko-
22. dage mānya
23. hola khaṇi 1½

Note.

This inscription records the grant of 1½ khaṇḍugas of land as nettarukodage (rent-free land granted for service rendered in the battle-field at the cost of life) to a mason Gurapa of Jangamakōte by a Mahaminadan officer called Mirja Madakari-śaheba in the presence of Subarāyaru, Erake Nagappa, Banajiga Tammanṇaganda etc., and other (chief) people of the *nāḍu* (country) on the 11th lunar day of the dark half of Āśāḍha in the year Akshaya.

84.

SRINIVASPUR TALUK.

Copy of an inscription in the possession of Nāgarājayya at Śrīnivāsapur

svasti śrī vijayābhyudaya Śālivāhana śaka varushambulu 1644 aguneṭi Śubha-
kṛitu sapvatsara Vaiśākha śu 15 Achyuta-gōtrōdbhavul aina śrīman mahānāyakā-
chāryul ayina Tāṭigōḷa Raghunāthanāyakula prapautrulayina Rāmappanāyakula-
vāri pautrul ayina Kadiripati Rāyanāyakalu icchhina śāsanamu Bhāradvājagōtra-
pavitrilayina Yajuśśakhādhyāyulaina Rājagōṭa Timmappagāri pautrulayina Nāga-
rasappagāri putral ayina Nilakanthappaku vrāyinchī icchhina dharmaśāsana-kra-
man eṭlannanu Penugōṇḍa-dāri Gūdūri gāriku
yam kānikī chele Tāḍigōṭa grāmānku chelle
. kādārambha nīrārambha maravaḷi phala vṛikshamulu jala-taru-
pāshāna akshīṇi āgāmi siddha sādhyambul aneṭi ashta-bhōga-tējasvāmyalu kūḍa
dānādhipraya-bhōgya sa-hiraṇyōdaka-dāna-dhārā-pūrvakamugā
mī-putra-pautra-pāramparyamugā āchandrārka-sthāyigā anubhavinchur ani śrī-
Rāmārpitamugā yichchīnamu ganuka yī
grāmam cheruva kindā grāmanattam maḍi

Note.

This is said to be a copy of an inscription the original of which is not forthcoming. It records that the mahānāyakāchārya Kadiripati Rāyanāyaka of Achyuta-gōtra, grandson of Rāmappa Nāyaka and great grand-son of Tāḍigōṭa Raghunātha Nāyaka granted the village Tāḍigōṭa with all rights of possession and inheritance to Nilakanthappa of Bhāradvājagōtra and Yajuśśākha, son of Nāgarasappa, grand-son of Rājagōṭa Timmappa. The date of the grant is the 15th lunar day of the bright half of Vaiśākha in the year Śubhakṛitu, 1644th year of Śālivāhana era correspond-
ing to April 19, A. D. 1722.

85.

On two fragmentary stones lying in the site of the deserted village Aralukōte in Śrīnivāsapur hobli.

Size 2'—0" × 1'—3".

Old Kannada characters and language.

1. svasti śrīman śrī-purusha-
2. mahārājar prithuvī-rājyam
3. goye Durggamār Ereyappa-
4. Kovalāla-nāḍ aḷe Vaddipe-
5. nīmaneyu bēdikōṇḍu paṭṭamga-
6. ṭṭi koṭṭudu sarvva-parihāram
7. paḍir-kkaṇḍuga kaṣani koṭṭar ida-
8. n aḷivon pancha-ma[hā]-pāt-
9. akan akku

Translation.

Be it well. While the illustrious Śrīpurushamahārāja was ruling over the earth and while Durggamāra Ereyappa was ruling over Kovaḷālanāḍu (Kolar), Vaddipenimane made a grant with the permission of the king of a plot of rice field of the sowing capacity of 10 Kaṇḍugas free of all taxes. Whoever takes this away will be guilty of the five great sins.

Note.

The inscription is not dated and belongs to the reign of Ganga King Śrīpurusha (Circa A. D. 788). The grantee's name is not mentioned in the inscription. The connection of the word *paṭṭamgaṭṭi* "having installed" is not clear.

86.

On a fragmentary stone in the bed of the Gummareddipalli tank on the way to the village Daḷasūr in Śrīnivāspur hobli.

Size 2'—6" × 2'—6".

Old Kannaḍa language and characters.

(A few letters in each line of the inscription are effaced).

1. yu Nūreṇṭūro
2. mahāsvāmi nā
3. sahasaśāli Nandivarṃmābhi
4. ṇḍagaḷa nad aḷva Mūnūrvvaru Avvanīyūr Bōgādiya -
5. ruṃ mēḍiniyūmanṇi koṇḍar endu idīroḷu iddu Mūnūrvva -
6. ru Mōdeya pērvvaḷar ānt uyd aṭṭe Mūnūrvva-ru maha
7. . . . dake bhūmi aga vesasalpāṭṭudu nettarpṇaḍi-
8. idan aḷivon Vāraṇāsiyan aḷida . . . mahāpātakana-
9. . . . dan salisidōn

Note.

The line recording the date has disappeared except the word *nūreṇṭu*. It may probably belong to the 8th or 9th century A. D. It records the death of the three hundred in their fight against the heroes of the village Mōde led by Nandivarṃma of great valour to rescue the country from the invasion of the three hundred together with the inhabitants of Avvanīyūr and Bōgādi. It also records the grant of some land in memory of the dead. Who granted the land and to whom it was granted is not clear. The inscription ends with the usual imprecation.

87.

On a stone set up in the field of Muniyappa at the village Yaldūr in Yaldūr hobli.

Size 3'—0" × 2'—0".

Kannaḍa language and characters.

1. Sidhārti-samvatsarada
2. Āṣvīja ba 10 lu Krishṇapa-gau-
3. ḍagaḷu Virū[pa]ksha Basavayya-
4. ge koṭṭa bhaṭavṛitti hōla mānya
5. yī hōlake āru tapīdaru
6. tande kōnda pātakanu Bāṇarāsī
7. yali gōva kōnda pāpadali hōru

Note.

This inscription records the grant of a land as *bhaṭa-vṛitti* mānya to Virūpa-ksha Basavayya on the 10th lunar day of the dark half of Āṣvīja in the year Sid-dhārthi.

88.

On a stone set up in the old site of the village Sigepalli in the same hōbli.

Size 5'—0" × 2'—0".

Kannada language and characters.

1. svati śrī vijayābhyuda-
2. ya Śālivāhana śaka varu-
3. shangālu 1570 neya Sarva-
4. dhāri-samvatsarada Pushya-māsa
5. uttarāyana sankrānti
6. || śrīman mahānāyakāchā-
7. rya Raghupati-nāyaka
8. Yaladūra Gottakunte-grāma-
9. vanu śilā-śāsana māḍi
10. koṭṭa kramam ent endare Kōlālast-
11. mege saluva Yaladūra Kōḍaṇḍa Rāmayya-
12. dēvarige Gottakunte-grāmavanu sahi-
13. ranṇōdaka-dāna-dhārā-pūrvakavā-
14. gi koṭṭa yī grāmavondu
15. yī grāmaka saluvanta

(Back.)

16. jala-taru-pāshāna-akshinī-Agā-
17. miyashta-bhōga-tējasvāmyavanu
18. āgumādikonḍu ā dēvara pūje
19. sukhavāgi naḍasikonḍu bāhuḍu
20. idake sākshigālu sūrya-
21. chandrādigaḷu Kōḍaṇḍarāma
22. mangalam ahā śrī śrī śrī

Note.

This inscription records the gift of the village, Yaldūr Gottakunte, situated in Kōlālastime to God Kōḍaṇḍarāmayyādēvaru by the mahānāyakāchārya Raghupati Nāyaka. The date of the gift is Uttarāyana-sankrānti, the 11th lunar day of the dark half of the month Pushya in the year Sarvadhāri, 1570th year of Śālivāhana era corresponding to December 29, A. D. 1648.

89.

On a stone set up in the site of the Tirumaladēvaru temple at Gottakunte in the same hōbli.

Size 5'—0" × 3'—6".

Kannada language and writing.

1. śubham astu svasti śrī vijayābhyudaya Śālivāhana śaka varshangālu
2. 1488 neya Krōdhana samvatsarada Kartika śu 12 lu śrīmat
3. mahārājādhirāja rājaparamēśvara śrī vīrapratāpa śrī Vīra Sadā-
4. śiva-rāya-mahārāyaru prithvī-sāmrajyam māḍutta idali a-
5. kilāṇḍa-kōṭi-brahmaṇḍa-nāyaka Yaladūra Śrīranganā-
6. thadēvara Śrī-bhaṇḍārake Achyuta-gōtrōdbhavar āda mahānāyakā-
7. chāryar āda Rājakōṭe Aravindanāyakara . . . Nāgenā-
8. yaka. Bairaya-gaḍara makkaḷu Tammaya-gaḍarige sa-hira
9. nṇō daka-dāna-dhārā-pūrvakavāgi uttāna-dvādaśiyālu Muḷuvā-
10. ya-nāḍige saluva volagana Gottakunte grāma-
11. vanu Śrīranganāthadēvara pūje naḍasi-
12. konḍu baruvudu endu koṭṭa dharma-śāsana idake saluva
13. aṣṭabhōga tējasvāmya sthānamānya pūrva mariyāde yivu mun-
14. tāda sakalasvāmyavanu āchandrārka-stāyiyāgi koṭṭa dharmasāsana śrī.

Note.

This inscription records the grant of the village Gottakunte situated in Muḷuvāyanaḍu during the reign of the Vijayanagar king Sadāśiva Rāya to Bairayagaṇḍa's

son Tammayagaṇḍa for the service of daily worship of god Śrīraṅganātha at Yaldūr by Nāge Nāyaka son of mahānāyakaśāhārya Rālakōṭe Aravinda-Nāyaka. The grant is dated the 12th lunar day of the bright half of Kārtika of the year Krōdhana, the year 1488, of Śālivāhana era. Krōdhana corresponds to 1487 of Śālivāhana era or A. D. 1565 and not to 1488.

90.

On a stone lying in the bed of the tank of the village Nilatūr in the same hobli.

Size 3'-6" x 1'-6."

Modern Kannada characters.

1. śubham astu svasti jayābhyn-
2. daya saka-varisha 1312 neya
3. Śukla-samvatsarada Āshāḍa-ba
4. 8 śrīman-mahārājādhirāja
5. rājaparamēśvara-śrīvīra-Harihara-
6. rāyara kumāra śrīvīra
7. yimmaḍi Bukkarāya Vode-
8. yaru rājyaṁ geyuvali Mallapagaḷu
9. Śrī Gaṇapatidēvarige
10. naivēdyakkendu Marihaḷli-
11. ya bayalalu biṭṭa bhūmi kham
12. oḷo idanu mahājanagaḷu
13. naḍasi koṇḍu bahudu 1-
14. dharinake tapidavaru pāpake hōharu
15. Maṅgaḷa mahā śrī śrī,

Translation.

Good fortune. Be it well. On the 8th lunar day of the dark half of Āshāḍha in the year Śukla, Śaka 1312, while the illustrious Vīra Bukkarāya II, son of the illustrious Vīra Harihararāya mahārājādhirāja and rājaparamēśvara was ruling over the earth, Mallappa made a grant of a plot of land of the sowing capacity of $\frac{1}{2}$ a khaṇḍuga in the country of Marihaḷli for food offering to God Gaṇapati. The mahājanas have to look after the charity. Those who transgress will be sinful

Auspicious—

91.

On a stone lying in the wet field of Venkaṭarāmēgaṇḍa at the same village.

Size 3' x 1' 6".

Kannada language and writing.

1. Vīrpa-gaṇḍara Ta-
2. mmaya-gaṇḍaru
3. Aralūra Bu-
4. choḥayagaṇḍarige
5. biṭṭa kaṭṭugaḍa
6. gi gade kham oḷ 3 yida-
7. ke tapidavaru tam-
8. de tāyi yi-lōka
9. suralōkake
10. horagu śrī śrī

Note.

This inscription records the grant of rice-lands with the sowing capacity of 3 kolagas as kaṭṭugaḍa to Aralūr Buchhayagaṇḍa by Tammayagaṇḍa son of Vīragaṇḍa.

On a stone set up in the kodagi wet land of the Patel at the same village.

Size 3'x2'.

Kannada language and writing.

1. Virarāya Timmayagaṇḍaru
2. Nārasimha Bāchapagaṇḍaru
3. Nilatūr Ayyapa kereya kaṭi-
4. Sidake kaṭṭukodage gade kham ol 3
5. idake tapidavaru naralōka-
6. ku dēvalōkaku horagu

Note.

This records the grant of rice-lands of the sowing capacity of 3 Kolagas as kaṭṭukodage by Virarāya Timmayagaṇḍa and Nārasimha Bāchapagaṇḍa to Nilatūr Ayyapa for constructing a tank.

On a viragal lying under banyan tree near the land of Ayyappa's in the same village.

Size 6' x 4'.

Old Kannada characters and language.

1. śri Rājēndrachō-
2. lādēvargge
3. yāṇḍu kumāra
4. Muttarasa-
5. na magam Kalgāvu-
6. ṇḍarasa Bēvūra Po-
7. lūr alivineḷ ā-
8. nt iridu sattam Virayya-
9. nam avanam svāba dēvasam
10. vadyayana maga Virayya-
11. n ant avargge koṭṭa
12. idan alidom

Note.

The inscription is not dated. It records the death of Kalgāvundarasa, son of Kumāra Muttarasa during the sack of the village Bēvur Pōlūr during the reign of Rājēndrachōḷa and also the grant of some land to his survivors by two Virayyas.

On a stone standing below the same banyan tree.

Size 5'-0" x 4'-0".

Old Kannada characters and language

1. Chōrayyana magan Aya-
2. padēvanum
3. vara magam
4. Kālaga
5. sattam avange koṭṭa
6. kodage
7. nali

Note.

This inscription is fragmentary. It seems to record a battle fought by Ayyapa-dēva, son of Chōrayya and a grant made to some individual who was slain in the battle. Who these Chōrayya and Ayapadēva were it is difficult to determine. We

have a Nolamba king of the name of Ayyapa who ruled in the beginning of the 10th century A.D. but his father was known as Mahendra or Mahendradhiraja. Inscriptions of Nolamba kings are very common in the Srinivasapur taluk where the present record was found and the name of the king Chôrayadeva as a contemporary of Râjendrachôla is met with in an inscription in the same taluk (No. 14 Mulbagal).

95.

On another stone standing below the same banyan tree.

Size 6'-3" x 3'-6".

Old Kannada characters and language.

1. svasti Sakanripa-kâlâtita samvatsara-
2. satanga [1] 943 neya varisham pravarttisuttire
3. śri Râjendradêvargge yâṇḍu 9 Neratûra
4. Ayyaharasara magam Dorayya-nâyaka
5. Emmûra Biddûr alivinol ant iridu sa-
6. ttam ivara pûrvânnavayadol paded edeya
7. kodange Râjamâna Mayannagam galde kodā-
8. nge idan alidom kavileya Vâranâsi-
9. yuman alida pâtakan akku besa-geydâ-
10. tam Koyatûra Aynûvvareya magam Naga-
11. râchâri

Note.

This inscription is dated in 943rd year after the commencement of the Śaka era and 9th (?) year of the reign of (the Chôla king) Râjendradêva corresponding to A. D. 1021. A person named Dorayyanâyaka son of Ayyaharasa at Neratûr is mentioned here as fighting in the battle of Emmûr Biddûr and being slain. Some land seems to have been granted as a kodage to Râjamâna Mayanna. The grant was engraved by Nagarâchâri son of Koyatûr Aynûrvare (?).

Translation.

Be it well. In the year 943 of Śaka era, in the 9th year of the reign of the illustrious Râjendradêva, Dorayyanâyaka son of Neratûr Ayyaparasa died fighting during the sack of the village Emmûr Biddûr. The kodage land, a rice field, that was in the possession of his ancestors, was transferred as a kodage land to Râjamâna Mayanna. Whoever takes this away will be guilty of the sin of slaying a cow in Benares.

The engraver of this inscription is Nagarâchâri son of Koyatûr Aynûrvare.

96.

On a stone set up in the rent-free land belonging to Gôpâlasvâmi temple at Peddapalli in the same hobli.

Size 4'-0" x 2'-3".

Kannada language and writing

1. svasti śrîmatu Peddipali-
2. yemba grânavu Muḷu-
3. vâgila Kadiri Nârasimha-
4. dêvara grâma śubham astu

Note.

This inscription records that the village Peddipalli belongs to god Kadiri Nârasimhadêva of Muḷuvâgil.

97.

On a stone standing on the plain near Jôkunṭe in the same hobli.

Size 3'-6" x 2'-3".

Modern Kannada characters.

1. śubham astu Nâla-samvatsarada
2. Vayisâkha ba 10 lu śrîmatu
3. Âdepagala makaḷu Nârappadê-

4. vgaḷige puṇyav āgabēkendu
5. Nāgappagaḷu Kalledēvarige
6. dīpāda-dharmakke koṭṭa ho-
7. la ½ idanu mahājana-
8. gaḷu naḍasikoṇḍu bandu
9. puṇyakke bhāgigaḷ āgabēken-
10. du bareḍu koṭṭa sāsana-

Note.

The inscription is imperfectly dated the 10th lunar day of the dark half of Vaisākha in the year Naḷa and records the grant of a dry field of the sowing capacity of ½ Koḷaga for keeping a light before god Kalledēva by one Nāgappa for the spiritual benefit of Nārappadēva, son of the illustrious Adeppa. The land is placed in charge of the Mahājanas.

98.

On a stone lying near the channel by the side of the road leading to Śāgaṭūr to the south of the village, Yēdarōru in the same Hobli.

Size 3'-6" × 1'-6".

Modern Kannada characters.

1. Svabhānu-samyatsa-
2. rada Chayitra su 1 1
3. lu śrīmatu Mallan-
4. nagaḷa koṁāra Ti-
5. ppayyanu tamma hi-
6. riyarige puṇyalōka-
7. vāptiy āgabēkendu śrī-
8. Varadarājadēvarige nai-
9. vēdyavāgabēkendu ko-
10. ṭṭa gade oḷḷo hatu koḷaga
11. idanu yajamānaru sē-
12. nabōvaru naḍasikoṇ-
13. ḍu baruvuda tapidare

Note.

On the 11th lunar day of the light half of Chaitra in the year Svabhānu, Tippayya, son of the illustrious Mallanna, made a grant of a rice field of the sowing capacity of ½ Koḷaga for food offering to God Varadarāja, for the spiritual benefit of his ancestors. The elders of the village and the village accountant have to look after the charity.

99

On the rock of the quarry in Aḍavi Kuruppalli in the same Hobli.

Size 4'-6" × 2'-6".

Modern Kannada characters.

1. śubham astu Jaya-sam-
2. vatsarada Māgha-ba 10 lu
3. śrīmatu-Virannagaḷu śrī-
4. Gaṇapatidēvarige nitya-dī-
5. pārāadhanegōsuga bhāgisida
6. ippeya vana idanu yā-
7. robbaru ebhādisabāradu
8. aḷupidare gōva tinda
9. pāpadali bhōharn.

Translation.

Be it auspicious. On the 10th lunar day of the dark half of Māgha in the year, Jaya, the illustrious Viranna planted a grove of Hippe trees (for extracting

oil out of the seeds of these trees) for lighting a lamp on all days before god Ganapati. None should destroy the groves. Whoever destroys this will be guilty of the sin caused by the eating of beef.

100

Kambhampalle copper-plate grant of Achyutarāya in the possession of Archak Nṛsimhāchārya in the village Rōṇūr in Rōṇūr hobli.

1 Plate: Size 10" × 10".

Kannada characters and Telugu language.

1. śrī Chennakēśvarasvāmivā-
2. riki
3. svāsti śrī vijayābhyudaya Śālivāhana śaka varushambu-
4. lu 1433 agna nēti Khara-samvātsara Chaitra śu 15 Sōma-
5. grahaṇa-punya-kālamandu śrīmad rājādhirāja rājaparamēśvara
6. śrī virapratāpa Achyutarāya-mahārāyalavāru pruthvi-
7. sāmbrājyam éluchundagānu Kōlāla-simaku Vuttara-digbhā-
8. gamandu chelle Muktimāladurggamandu Kudirikaṇṭi kōṭānun-
9. nu tat-pāschima-digbhāgamandu Chalamakōṭa anē grāmam pātin-
10. chi śrī Chennakēśvarasvāmivāri dēvasthānam kaṭṭinchi śrī svāminityā-
11. rādhanōbhaya-vēdānta-grantha-kālakshēpamulaku Bhāradvāja-
12. sagōtra-pavitṛulayina Gōpālādīkshitulavāri-putṛul ayina
13. Peda Krishnamāchārluvāriki Kambhampalle grāmamunnu Śrīranga-
14. puram Bhaṭṭaru Rāṅgāchārluvārikinni agraḥāram paṇḍendu vṛi-
15. ttulu pō-ga Mupandunmaḍivanka dāri Sanjivarāyasvāmivā-
16. rikinni pēṭaku dakṣhiṇa-digbhāgamandu rūka-chēnnunnu Kudirika-
17. ṭikōṭa-sthalaṃ Chinnamanāyani sībbandi-janam vagaṭiki rūka-prakā-
18. ram munēṭiki samvatsarānaku muppai varahālunnu yī-tā
19. lukulō yiluvāriśi vagaruka ninnayam chēsi Kambhampalle Śrīran-
20. gapurānaku śankha-chakra-śilā-sthāpanādulu chēsi grāmāna-
21. ku yalla chatuś śimālō vundē nidhi nīkshēpa jala pāshāṇa a-
22. kṣhiṇi āgamikam anēti rājasvāmyanulunnu putra-
23. pavitra pāraparyantamunnu anubhavinchum anī Kaundinya-
24. sagōtra pavitrul ayina Chalamakōṭa kulakarani Vallaki
25. Rāmabhadrayyagāri chāta Achyutarāya-mahārāyala-
26. vāru vrāyinchēhi yicēchina dāna-pūrvakam aina dāna-śāsana-
27. mu sva-dattā [d] dviguṇam punyam parādattānupāla-
28. nam parādattāpahārēṇa sva-dattam nishphalam bhavet
29. dāna-pālanayōr madhyē dānā[t] śrēyō-nupālanam
30. dānā[t] svargam avāpnōti pālanād achyutam pa-
31. dam sva-dattā dhātṛikā putri pitri-dattā sahō dari
32. anya-dattā cha yō mātā vipra-dattā vasundharā

Note:

This inscription records that the illustrious rājādhirāja rājaparamēśvara vīrapratāpa Achyutarāyamahārāyalu got a fort called Kudirikaṇṭikōṭa erected in Muktimāladurga situated to the north of Kōlālasime together with a village called Chalamakōṭa built to the west of the fort, and caused therein a temple to God Chennakēśvarasvāmi to be constructed and for the daily worship of the above god and also for the promotion of studies in the Ubhayavēdānta philosophy he made a grant of the village Kambhampalle to Peda Krishnamāchārlu son of Gōpālādīkshita of Bhāradvājasagōtra. The king is next stated to have made a grant of some land to the Śrīrangapuram priest (bhaṭṭar) Rāṅgāchārlu together with an annual money grant of 30 varahas for distribution among 300 people forming the establishment (sībbandi) of Chinnamanāyani at Kudirikaṇṭikōṭa-sthala at the rate of 1 rūka each. He is further said to have set up stones marked with the conch and discus indicating the boundaries of the land at the villages Kambhampalle and Śrīrangapura. The writer of the grant was Vallaki Rāmabhadrayya, Kulakarani of the village Chalamakōṭa. The grant is dated Monday the 15th lunar day of the bright fortnight of Chaitra in the year Khara, 1433rd year of the Śālivāhana era on the occasion of a lunar eclipse. The year 1433 of Śālivāhana era is Śrī-mukha and not Khara as stated in the grant.

Inscription on the south wall of the Venkatarāmapasvāmi temple at Rōnūr in Rōnūr hobli.

Size 11' 0" × 2' 0".

Telugu language and characters.

1. śubham astu śrīmatē Rāmānujāya namaḥ svasti śrī vijayābhaya-
Śālivāhana śaka varshambulu 1453 ane Khara-samvatsaram Chayitra
su 15 sōma-grāhana-punyakālamandu
2. (śrīma) śrīmatu Rōnūri Tiruvengalanāthadēvanuki śrīman mahārājādhi-
rāja paramēśvara śrī viṣṇupratāpa Achchutarāya-mahārāyalu pruthivī-
sāmbhājjam chēyachundagānu śrīman mahā-
nāyakāchāryulayina Akkarāyani Krishṇa appanāyanivāri tammudu Vōbala-
nāyanigāru yichehina dharmanasāsana-kramam eṭlannanu Krishṇapa-
nāyanigā nāyakāna-
3. ku chelle Rāmasamudram-simalōni Rōnūri-sthalaṁ Kalegānipalle grāma-
munnū Sōmagrāhana-punyakālamandu sahiranyōḍaka-dānadhārā-
pūrvvakangānu Rōnūr Tiruvengala-
4. nātha-svāmīnīki amrutapadīki dāra-pōsi yistimi ā grāmānīki chellē
chatus-simalōni nidhi nīkshēpa jala pāshānu akshīṇi āgāmi siddha
sādhyāmbul anēti ashta-bhōga-tējasvāmīyannulunnu Rō-
5. nūri peda-cheru-kinḍa vāli mādiṇi ā-chandrārkkasthāyigānu anubha-
vimpanani śrī dēvunīki yichehina dharma-sāsana-paṭṭi dāna-pālanayōr
madhye dānāch chhreyōnupālanam dānat svargam a-
6. vāpnōti pālanād achyutam padam svadattā[d]diviṇam punyam para-
dattānupālanam paradattāpahārēṇa sva-dattam nishphalaṁ bhavēt sva-
dattām para-dattām vā yō harēta vasundharām
7. sheshti-varsha-sahasrāni viśṭāyām jāyatē krimih.

Note.

This inscription records a gift made during the reign of Vijayanagar king Achyutarāya, of the village Kalegānipalle and of some paddy fields below the big tank at the village Rōnūr situated in Rōnūr sthalaṁ and Rāmasamudram-sīma belonging to his office of *nāyaka* by the mahānāyakāchārya Akkanayāni Krishṇanappanāyani's younger brother Vōbalanāyani (to the god Tiruvengalanātha at Rōnūr) for the daily food offerings. The date of the grant is stated to be Monday the 15th lunar day of the bright half of Chayitra in the year Khara, 1453rd year of the Śālivāhana era on the holy occasion of a lunar eclipse. According to Svami Kannu Pillai's Tables the 15th lunar day of Chaitra of 1531 A. D. which was also a day of lunar eclipse coincided with Saturday (but not Monday) the 1st of April, 1531 A. D.

102.

On a stone set up at the entrance of the village Rōnūr in Rōnūr hobli.

Size 4' 0"—1' 9".

Kannada language and characters.

1. Tārāṇa
2. sam Rōnūra
3. vura Bayirapa Rā-
4. yarāyannanu Tiru-
5. gaṇi Śankarayage śrī
6. Digupalli-vūra
7. mahājanaru pāli
8. hola sthala-mānya
9. kham 1
10. tande tāyigala
11. konda pāpa śrī

Note.

This inscription records that in the year Tārāṇa, Bayiraparāya Rāyanna made a grant of a piece of land of the sowing capacity of $\frac{1}{2}$ a khaṇḍuga to Tirugaṇi Śankaraya with the approval of the Mahājanas of the village, Digupalli.

103.

On a stone lying under a tamarind tree on the road leading from the village Imarakunte to the village Dimbālā in Rōṇūr hobli.

Size 3' 0"—2' 0".

Telugu language and characters.

1. nama Sivāya
2. Naḷa-samvatsaram
3. Kārtika su 5 śrī-
4. matu Abhaya-
5. nāyanivāri Ti-
6. rumalappagāru
7. banṭarōṭu Mā-
8. llayaku nettaru-
9. paḍi mānyam chē-
10. nu kham ½ indu-
11. ku drōhulu talli
12. taṇḍrula drōhulu śrī

Note.

This inscription records that on the 5th lunar day of the bright half of Kārtika in the year Naḷa, Abhayanāyani's son, Tirumalappa granted a piece of land with the sowing capacity of half a khaṇḍuga of paddy to the soldier (*banṭarōṭu*) Mallaya as *nettaru-paḍi mānyam* (grant of land made for a person who dies in battle-field).

104.

On a piece of stone discovered while digging the foundation of the temple of Sōmēśvara in the village Dimbālā in Rōṇūr hobli.

Size 2'—6" × 2'—6".

Old Kannada characters.

1. [No] lambādhirā [jar] pruthuvi-rājyamaṅga . . .
2. nāḍ āḷe Nijamitraṇ pariyatti . . .
3. gāḍi sattana ātange mūnūrvvaru . . .
4. ṭṭa kaḷani idan alivan pañcha-
5. mahāpātakaṇ akku

Note.

Some letters at the end of the first three lines and a line at the beginning are lost. The inscription is not dated. It records the death of Nijamitra in some battle during the reign of Nalambādhirāja and it states that the Three Hundred made a grant of a plot of rice-field in his name. The inscription ends with the usual imprecation.

105.

Copy of a copper-plate grant in the possession of shanubhog Rāmappa at the village Sōmayājalapalli in the same hobli.

TELUGU LANGUAGE AND CHARACTERS.

1. svasti vijayābhudaya Śālivāhana-śaka-varushambulu 1587 agu-
2. na nēyaṭi Viśvāvasu-nāma-samvatsara Chayitra su 9 lu śrīmad-rā jādhirāja
rājaparamēśvara śrī virapratāpa śrī vīra Śrīranga-
3. rāyadēvamahārāyalu ayyavārlu Ghanagiridurganandu pruthvi-sāmrajyamu
chēyuchundagānu
4. Achyutagōtra-pavitrulaina śrīman mahānāyakāchāryulaina Tāḍigolla Obā-
lirā-
5. yanivāri paṭrulaina Kariya Mānikyanāyanivāri paṭrulayina Rāmappagā-
ranē mēmu
6. Bhāradvāja-gōtram Kātyāyana-sūtram Śuklayajussākādhyaṭulaina Vun-
garāla

7. Lakkayya-pautrulayina Hariyappa-putrulayina Nārāyaṇappa ané mīku vrāyinehi i-

8. chechina bhūdāna-dharmasāsanam Penugonda-rājyam Mukkondya-sthalam Gundlūra sima Koyalū-

9. raku bhūmi mā-nāyakānuku chelle Tādigolla ēru kālva-sthalānaku nadiche bōya Kāna-

10. muttakapalle daggara chēnu kham $\frac{1}{2}$ i cheruvu kinda maḍi kham $\frac{1}{4}$ Nernapalli daggara chēnu kham $\frac{1}{4}$ i cheru-

11. vu kinda maḍi kham $\frac{1}{2}$ Attikuṇṭa daggara chēnu kha 3 maḍi 4 Kodipalle daggara chēnu $2\frac{1}{2}$ Ojanna-

12. palle daggara chēnu 2 Avamānipalli chēnu 3 maḍi 2 Kottūra daggara chēnu 4 Mu-

13. tapalli cheruvu kinda maḍi 4 Pāta Mutakapalle chēnu kham 10 maḍi $2\frac{1}{2}$ pāta cheruvu kinda maḍi kham $\frac{1}{4}$ Sōma-

14. yādulapalle daggara chēnu kha $\frac{1}{4}$ 3 Dodrāgi-dinne daggara chēnu kha $\frac{1}{4}$ maḍi $\frac{1}{4}$ Kūḍlugiriki daggara chēnu kha 1 maḍi kha $1\frac{1}{4}$

15. Malidēpalli daggara chēnulu mūdu maḍi kham $\frac{1}{2}$ Vōralapalle daggara chēnu 3 maḍi kham $1\frac{1}{4}$

16. Avunarapalle daggara maḍi kham $1\frac{1}{4}$ Pegalapalle daggara chēnu kha $\frac{1}{4}$ maḍi kha $\frac{1}{4}$ Arapalle daggara chēnu kha $\frac{1}{4}$ maḍi kha $\frac{1}{4}$

17. Brāhmanapalle daggara chēnu 3 maḍi kha $\frac{1}{2}$ Guntavāripalle chēnu kha 2 maḍi kha 2 Pātapalle maḍi kha $2\frac{1}{2}$ chēnu

18. 2 Chinnapalle chēnu 2 Ganganatta chēnu 2 Aḍavichubukūra chēnulu 2 maḍi kha 3 Mūkukulapalle chēnulu $1\frac{1}{4}$

19. maḍi kha 2 idi gāka karānika-sāmānyamunaku nadachē bābu i hōbaliko nadache grāma-pratigrā-

20. mānakunnu kāḍārambhānukunnu nadachē vartana rāgulu mūru vūriki sāgu gāka nilichina chillara kāḍā-

21. rambhānuku sakalāyam kha 1 ki $\frac{1}{2}$ nīrārambhāniki kha 1 ki sakalāyamunaku vartanalu 1 sāgu maḍi kha $\frac{1}{4}$ niki

22. kaṭṭalu nālugu charuku-tōṭa ittanam maḍi 1 ki $\frac{1}{2}$ chelampanisēva 1 ki sēlu 4 āku tōṭala 1 ki $\frac{1}{2}$ ākulu kaṭa 2

23. idi gāka cheruvulu bhāvulu kōḍavanikigā 1 ki 1 kha 1 ki ginjalu $\frac{1}{2}$ t-prakāram karānika-mānyālu kaṭṭa mēra sōlaga vartanalu saha dhārā pōsi ichchinānu illani mūdāvartalu tri-

24. karāna-suddhigā tri-vāchakamugā tri-purnshōddēsamugā śrī-Rāmārpanamugā dānādhi-kraya-

25. vinimaya-yōgyamugā cheluvī ichchinārunu mī putra-pavutra-pāramparyantaram ā

26. chandrārka-sthāyigā anubhavinchum ani mammanu namukoni sukhāna vundam ani vrāyinehi

27. ichchina bhū-dāna-dharma-sāsanapatramu sva dattā dvi-guṇam puṇyam paradattānupāla-

28. nam paradattāpahārēna sva-dattam nishphalam bhavēt

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records that during the reign of the rājādhirāja rājaparamēśvara vīrapratāpa Vīra Śrīrangarāya at Ghanagiriḍurga his capital, the mahānāyakāchārya Rāmappa of Aehyutā gōtra, son of Kariya Mānikyanāyani, grand-son of Tādigolla Ōbalināyani made a grant of certain lands in the villages Kōyatūr, Nernapalli, Attikuṇṭa, Kodipalle, Avamānipalli, Kottūr, Mutakapalle, Sōmayādulapalle, Kūḍlugiri, Malidēpalli, Vōralapalle, Avasarapalle, Pegalapalle, Arapalle, Brāhmanapalle, Guntavāripalle, Pātapalle, Chinnapalle, Ganganatta, Aḍavichubukūr, and Mūkukulapalle, situated in Gundlūr-sima, Mukkondyasthalam and Penugonda-rājyam to Nārāyaṇappa, son of Hariyappa and grand-son of Vungarāla Lakkayya of Bhāradvāja-gōtra, Kātyāyana-sūtra and Śukla-yaṇuśśākha as Karānika-mānya (grant of land for the shanubhog). In addition to this the donee was also granted the right of collecting certain dues on all the lands, dry or wet, areca-nut gardens, irrigation wells etc., situated in all the villages of the hobli as remuneration for his service. The date of the grant is given as the 9th lunar day of the bright half of Chaitra in the year Viśvāvasu, the year 1587 of Śālivāhana era and it corresponds to 15th March 1665 A. D.

A copy of a copper-plate inscription in the possession of Shanubhog Rāmappa at the village Sōmayājalapalli in the same hobli.

Telugu language and characters.

1. śrī Rāma
2. svasti śrī vijayābhyaṇḍaya śālivāha-Śaka varushambu-
3. lu 1713 agunēti Virōdhikṛitu nāna samvatsara Chai-
4. tra sū 15 lu chandroparāga-punya-kālamandu Achyu-
5. ta-gōtra-pavitṛulaina Raghunātha-nāyani-pavitṛulaina Rāma-
6. ppa nāyani putṛulaina Naraśimha nāyanivār anē mēmu Bhā-
7. radvāja-sa-gōtrulaina Kātyāyana-sūtrulaina Śukla-
8. yajns-śākhādhyāyina Ungarāla Tiruvengalappagāri
9. pavutṛulaina Nāgamnagāri putṛulaina Kichehannagāraṇe mi-
10. ku mā talli Nāgamma Nāgammanāyakulaki dharmanam chēti-
11. ttagānu vrāyinechi icchēhina bhūdāna dharma śāsana kra-
12. mam etlannanu māku nadache mānyakattupadi Nāgammanāyaku-
13. rāla cheruvu kindā mā mādi vogānu mādi 3 a-
14. ksharālā mādi muttamunnu sahiranyōdoka-dāna-dhārā-pā-
15. rrvakam gāpu miku icchēhinnāraṇu ganuka mīru putra-pavutra pārāmpa-
ryam-
16. taranugānu ā-chandrārkaśthāyigānu manumanu āśirvvacha-
17. nam chēsukoni sōkhāna vundarani vrāyinechi icchēhina bhūdāna-dharmasā-
sana
18. sva-dattā dvigunam punyam paradattānupālanam paradattāpa-
19. hārēna svadattam nishphalam bhavēt dāna-pālanayōr ma-
20. dbye dānāch chhrēyōnupālanam dānāt svargam avāpnōti pāla-
21. nād achiyutam padam

Note.

This like the above record is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records the grant of 3 madis of wet land below the Nāgammanāyaka tank with all rights of possession and inheritance to Kichehanna of Bhāradvājasagōtra, Kātyāyanasūtra and Śuklayajussākhā, son of Nāgappa, grandson of Ungarāla Tiruvengalappa by Naraśimhanāyani of Achyuta-gōtra, son of Rāmappanāyani and grandson of Raghunāthanāyani in order that merit might accrue to his parents Nāgamma and Nāgammanāyaka. The date of the grant is stated to be the 15th lunar day of the bright fortnight with a lunar eclipse in the month of Chaitra in the year Virōdhikṛit, the year 1713 of Śālivāhana era and it corresponds to April 18, 1791 A. D. It was lunar eclipse according to Svanikamuru Pillay's tables.

Copy of a copper-plate inscription in the possession of the same Shanubhog Rāmappa-

Telugu language and characters.

1. svasti śrī vijayābhyaṇḍaya Śālivāhana śaka varshambulu 1661 agunēti Si-
2. ddhārthi samvatsara Śrāvāṇa ba 10 lu Achyutagōtra-pavitṛulaina
3. śrīman māhānāyakāchāryulaina Tādiguḍḍa Raghunātha-nāyanivāri.....
4. lavina Rāmappagāri putṛulaina Raghunāthanāyanigāru
5. Bhāradvāja-gōtram Kātyāyana-sūtram Śukla Yajussākhādhyāyulaina
6. Ungarāla Krishṇappa-patṛudaina Buichehanna-putṛudaina Tiruvenga-
lappa ayina niku
7. vrāyinechi icchēhina bhūdāna dharma śāsana patra kramam Penugonḍḍa
Gundlavāri
8. śimaku chele Koṭṭugere bhūmīni mā nāyakānaku chelle Tādi-
9. goḷḷa yēndālava śimalōpala Gorakuṇṭa-sthalamuna Kammatampalleku
10. chēnu kham 4 Kōnapalle charvunakānugamāgi bhāvi sthalāna mādi kha 4
11. tūru mādi kha 4 antu chēnu mādi kha 4 padahaidu tūmulu
12. dhārāpōsi icchēhinānu ganuka . . trikarāṇa-tri-vāchaka tri-purushōd
dēsa-

13. mugā vrāyinchī ichchinānu ganuka yi-chēnu maḍilō nidhi nikshēpa jala taru pāshāna
14. akshinī āgāmi sūda sādhyambul aneti ashtabhōga tējasvāmyamutō
15. kodā sahiranyō-dakadānadhārā-pūrvakamgā ichchinānu
16. ganuka mī putra pautra pāramaparyam āchandrārka-kamugā anubhavinchū-
17. koni sukhāna vundar ani vrāyinchī ichchina bhūdāna-dharmaśāsana
18. sva-dattā dviguṇam puṇyam paradattānupālanaṁ paradattāpahāreṇa svada-
19. ttam nishphalam bhavēt yē bhūmipās satata-nirmala-dharma-chittāḥ mad-vamsajāḥ
20. para-mahipati-vamśajā vā mad-dharmam ēva satatam paripālayantu
21. [tat-pādūkā-] dvayam aham śirasā namāmi

Note.

This is said to be a copy of a copper-plate grant whose original is not forthcoming. It records a grant of some lands at the villages Kottugere, Kamma-tampalle, Kōnapalle with all rights of possession to Tiruvengalappa of Bhāradvāja-gōtra, Kātyāyana-sūtra, and Śukla-yajusśakha, son of Buchchaṇṇa and grandson of Ungarāla Kṛishṇappa by the mahānāyaka-chārya Tādigola Raghunāthanāyana of Achyuta gotra, son of Rāmappa and grandson of Tādigola Raghunāthanāyana on the 10th day of the dark fortnight of Śrāvana in the year Siddhārthi, 1631st year of Śalivāhana era. The date of the grant corresponds to August 18, 1739 A.D. and it is not verifiable.

108.

Copy of an inscription in the possession of the same shanbhog Rāmappa.

TELU LANGUAGE AND CHARACTERS.

1. Āngirasa samvatsara Śrāvana śuddha 15 lō
2. Karanam Vungarāla Appakōṇḍayyaku A-
3. ttikuṇṭa Hanumantagavudu vrāyinchī
4. ichchina bhūdāna-dharmaśāsana-patri-
5. ka kramam eṭṭannanu grahāṇa-puṇya-
6. kalamandu mā talli tandraḍulaku
7. dharmam chērētuttagānunu Attiku-
8. nṭe cheruvu kindā nāku nadachē sthāla-mā-
9. nyam maḍilō-gā okkatūmaḍi dā-
10. ra pōsinānu ganuka mī putra pa-
11. vutra-pariyantaram āchandrārka-sthāyi-
12. gā anubhavinchukoni mammanu ā-
13. śīrvachanam chēsukoni sukhāna vunda-
14. m ani vrāyinchī ichchina bhū-dāna-dharma-
15. śāsana

Note.

This is also said to be a copy of an inscription the original of which is not found. It records that Attikuṇṭa Hanumantagavudu made a grant with pouring of water of 1 maḍi of wet land below the tank at Attikuṇṭe out of the rent-free land belonging to him to Karanam Vungarāla Appakōṇḍayya with the object that merit might accrue to his parents and that he might have the constant blessings of the donee on the 15th lunar day of the bright fortnight of Śrāvana in the year Āngirasa on the holy occasion of a lunar eclipse.

109.

On a stone lying by the channel to the south of the old site of the village Hodalihalī in Rōṇūr hobli.

Size 3'—0" × 1'—3".

Kannada language and characters.

1. Sarvadhāri-sam-
2. vatsarada Chayi-
3. tra su 9 lu śrīna-

4. tu Mummaḍi
5. Rāyanāya-
6. kara makkaḷu Sōma-
7. nāyakaru Rāma-
8. yadēvarige koṭa
9. mānya mānya ho-
10. la kham $\frac{1}{4}$ idake
11. tapidaru tāya
12. tande kondavaru.

Note.

This inscription records that on the 9th lunar day of the bright half of Chaitra in the year Sarvadhāri Mummaḍi Rāyanāyaka's son Sōmanāyaka made a grant of mānya land of the sowing capacity of $\frac{1}{4}$ a khaṇḍuga to god Rāmayadēvaru.

110.

On a fragmentary stone set up in the middle of the village Cherlupalli in the same hobli.

Telugu language and characters.

(The right portion of the stone is broken off.)

1. Dhātu samvatsara Āshāḍa ba 7 lu
2. śrīnātu Krishnapa Rāyanā
3. śrī Taṭigolla Kariyanā
4. rāyani Rāmappagāru
5. tana tandri Akkapanāya . . .
6. chichina dāna-dharmasāsana
7. tra-pāramparyam
8. sukhaṅgā . . .

Note.

This inscription is fragmentary, a portion of it being cut off on the right side. It seems to record the grant of some land by Rāmappa for the spiritual benefit of his father Akkappa-nāyaka on the 7th lunar day of the dark half of Āshāḍha of the year Dhātu.

MYSORE DISTRICT.

HEGGADÉVANKÔTE TALUK.

111.

Chikénahlli (Dēmasamudra) grant of Śāluva Immadi Nṛsiṃha of the Śaka year 1414, acquired for the department from Puṭṭaiya at Sante Saragūr in Saragūr hobli.

Seven plates : Size 9½" × 6¼" with a ring and a Varaha Seal.

Weight 26 seers.

Modern Nāgara Characters.

I (b).

1. subham astu | namas tuṅga-siraś-śhumbi-chandra-chāmara-chārava | trai-
2. lōkya-nagarārambha-mūlastambhāya Śambhavē | śrī-Gaṇādhi-
3. patayē namaḥ | avantu prasārā yuṣhmān Indirāpāṅga-sainpa-
4. dām | manōratha-sudhāmbhōdhi-māṃsalikarapēṇḍavaḥ | Varāhaḥ
5. pātu vō damśtrām vahan dhṛita-vasundharām | śikharālina-jam-
6. bala-sindhōr iva nṛṇālikām | kata-tata-vigalan-inadām-
7. ba-dhārā kabalana-garvita-Kāma-sinjūnikam | avira-
8. tam imam āgalam pumāmsam karīnam atah param āśrayam ka-
9. rōmi | anabhijñāta-viślesham adriṣṭānyōṇya-driṇ-mukham |
10. sa-kāmōpajña-śringāram aikyam stri-pūmsayōr bhajā | mukṭa-śa-
11. śinain mugdham-dēvasya vikṣya muhur mudā kalabhavadanē-ka-
12. rishaty-uchchhaiḥ karēna bisa-bhramāt | prati-gaja iti krō-
13. dhāt paśyaty api pratimām tānau Hara-sahacharī-hāsa-
14. jyōtanā tānōtu śivāni vaḥ | asti Lakṣmīpatēś chakṣhu-
15. r aḥhilānanda-kāraṇam | āmōdate kuvalayam ālōkair ya-
16. sya śitalaiḥ | āyushkarām amartyānām atdbēr mēdaskarausha-
17. dham | chashakam yach chakōrinām Chandiśa-makuṣi manih | tasmā-
18. t sumēdhāḥ samabhūt Budhō bōdhāmrītāmbudhiḥ | sārddham Kā-
19. vyēna Gurunā satpathē yah praśasyatō | babhūva tasmāt pri-
20. thīvi-Purūhūtah Purūravah | Gaṅgēva Santanum rāgād dūricha-
21. krē yam urvaśi | tataḥ kramēṇa kati chid dharanīpatayōbhavan
22. pratāpa-kīrti-sūryēndu-prakāśita-dig-antarāḥ | tad-vamsē
23. samabhūt tuṅga-muktāmanir ivōjvalah | guṇi suvṛttō nirddō-
24. śhō Guṇḍadēvō mahīpatih | Guṇḍabommō Mādīrājō Gautayō
25. Virahōbalah | tasmāt Śāluva-Sāvitri-Maṅgidēvau vi-
26. jagūirē | tēśhām abhūr Śāluvādi-Maṅgidēvō guṇōttarah |
27. tanvan sumanasām lakṣmīm pītūnām iva mādhavah | sām-
28. yugīnēna kēnāpi samit-kandūla-bāhunā | satrāsa-
29. śastrāstiri kṛitvā yō grahit tat-kathārikām | Kathāri-Śāluva-
30. iti khyātir yasyātha paprathē | Mahēśvara iti khyatir yā-
31. thū Manmatha-māthinaḥ | pratigñāya purō rājñām-prākāram
32. sagarāhvayam | bhūtvā-pratyagrabit tatra kshiptām yah kahalim
33. nijām | samudhṛita-suratrāṇa-śalyē yatrāvanīśvarē | yad-ya-
34. śah-pūra-karpūrajr āśvāsīd dakṣiṇām dīśām | khilīkṛita-
35. turushkaḥ prak Śrīraṅgam punar uddharan | Śrīraṅga-sthāpanā-
36. chārya itti yah kīrtitō janaiḥ | Śrīraṅga-sthānam akurō-
37. t Śrīraṅga-sthāpanōbhavat | sālagrāma-sahasrasya (dā)
38. datā yō vidushām dvishām | suparva-rāma-rāmōchchaistana-
39. grāmōshṭamōbhavat | tam dakṣiṇa-suratrāṇam nihatya sa-
40. marāṇkaṇō | yah pratijñam avitathām chakāra nija-vi-
41. kramaiḥ | kīrtitō kshīrōda-pūrnēndōḥ Gautayōsmān mahī-
42. patēḥ | abhūd abhūtapūrva-śrīr Jayanta iva Vasavāt |
43. yasya dig-jaitra-yātrāsu tanōti smā chamū [rajah] paripanthi-

44. vadhū-vaktrē-padma-pralēya varṣhatām | gaṇanānatsari-gu-
 45. nāt Gaṇṭayām nṛpatēs tataḥ | kīrtimān Gaṇḍayō jajñē
 46. kṣhīrābdhēr iva chandramāḥ | yasmin jagati rājēndau ta-

II (b).

47. gatē nīti-kaumudīm | kalī-sārvara-gandhōpi na kēnā-
 48. py anvabhūyata | tataḥ kālat bahōs taptvā tapāmsi sa ma-
 49. hīpatih Narasimha-mahārāyam lēbhē Naraharēr varam | chā-
 50. pa-kēti-samutkhāta-sakalārāti-bhūbhṛitā | nītā
 51. daśam avishamām Prithunā yēna mēduḥ | samharthum iha ni-
 52. śśēṣham kaṇṭakān sa Haris svayam | yāj-jaṇma-chechhadmanā sākṣhā-
 53. d iyēshaikādaśam janūḥ | Ahōbala Śrīnṛsimhād avirbhū-
 54. tāt tapō-balāt | Narasimha-mahārāyam putram lēbhē sa bhū-
 55. patih | avanī-su-bhaṣā stritvām mānayan nija-pauruṣaiḥ |
 56. praghōṣhitō "Mēdini-misara-gaṇḍa" padēna yāḥ | parābhū-
 57. yānya-tējāmsi prakriṣṭēna svatējasā | Unnarāditya-vikhyā-
 58. tim uchatām yāḥ prapēdivān | nibatya patriṇām vēgam a-
 59. nyēṣhām nija-vīkramaiḥ | ūrtchakāra yō "Rāya pakṣi-sā-
 60. luva"-ghōṣhānām | kaṇṭakaprala yāmbhōdheḥ kṣhamām uddhṛitya pā-
 61. layan "Dharā varāha" birudam dadhaū yāḥ sāmpratam gaṇaiḥ |
 62. Narasimha-mahārāyah saindhavēbha-narēśvarān jītvā
 63. nāmārham arechhad yō mūvarāyara gaṇḍatām puṇya-kṣhētrē Hē-
 64. makūta-Kāuchī-Śrīsaila-pūrvakē | Hēmādryuktāni dānāni
 65. vṛatān cha chakāra yāḥ | Kṛishṇā-Gōḍāvari-tirāt trīṣṇā-
 66. yātān mahisurān | ardha-rājyēna sambhāvya sarvaṁ rājyaṁ
 67. śaśāsa yāḥ | Vidyānagaryām ārūḍhē yasmin bhadraśa-
 68. nōttamam āsan bhadraśanārūḍhā arthi-pratyarthinōpy a-

III (a).

69. hō yasya pratāpa-tapanē tapaty aviratō-dyamē | purā
 70. pratyarthi-bhūpānām putapākam ivānvabhūt | yat-sainyē ma-
 71. tta-dantindita-ksharan-mada-jalōshmanā udanyavān ivō
 72. danvān nadyāpyās tē piban nadīḥ | paranttapasya yasyō-ehchaiḥ.
 73. pratāpa-tapanō dayē apakramē ripustrinām anghri-padinā-
 74. nī pusphutūḥ jayāt tarūnām pañchānām kīrtitāḥ pancha-ghanṭayā
 75. prāyaḥ prapēdē yas tyāgāt pañcha-ghanṭā-nināḍātām chau-
 76. battamallas Chānikya-Nārāyaṇa iti śrutāḥ yō mōha-
 77. nam adhāri kṣhmā-varāhaś chēty asau Hariḥ | mahīṣī tasya sam-
 78. jajñē mahitā Raṅgamāmbikā | Śatakratōr iva Śachī Chhāyē-
 79. va Divasaprabhōḥ | pātivratyasya jivātūḥ patyur ingita-
 80. daivatam | ākarō guṇa-ratnānām ārādhayata sā patiḥ | ta-
 81. syām ajanavat putram Pāṇḍuḥ Kunṭyām ivārjunam | Kausalyā-
 82. yām Daśarathah Kākusthamiva pārthivah | prasūnād iva sau-
 83. rabhyaṁ bhāgadhēyādivēpsitam, pratāpād iva sāmrajyaṁ pra-
 84. nayād iva sauhṛidam | sāhityād iva sārasyam santānād iva
 85. pāllavam | chandrād iva sudhāsarah sāgarād iva chandramāḥ | vi-
 86. śrīṇanād iva yaśō viśvāsād iva daivatam | kāsārād iva-
 87. kalhāram kārūnyād iva pālanam Narasimha mahārājāj jā-
 88. tō nāthaḥ kṣhamābbujām | Yimmaḍi śrī-Nṛsimhākhyō rāyah śā-
 89. sti vasundharām | yad-anghri-bhūṣhā- dhō-vaktra-lamba-sva-pratimā-

III (b).

90. echaḥāt | bhūpās sarvē tapasyanti bhūyō labdhum nijam padam
 91. guṇair atīśayānas svai dhairya-sauryādibhir gurum | Yimmaḍi śrī-
 92. Nṛsimhākhyām anvarthām yāḥ samaśnutē | kalpaśākhīva-
 93. Yō Mērum kartā bhāṣān ivōdayam | simhāsanam tad adbyāstē
 94. sēvitam sumanōgaṇaiḥ | paripālayatō yasya pāthōdhi-
 95. raśanām maḥīm | Varāhamūrtih prītyēva vartatēdyāpi kē-
 96. tanē || gaḍā-kṛipāna-kōḍaṇḍa-dhuryē [...] tanē || gaḍā-kṛipāna-kō-
 97. ḍaṇḍa dhuryē jyāyasi sādīnām | dharmōttarē cha yatraikyam da-
 98. dhatē Pāṇḍavā dhruvam | akrishṇam api yach chhīlam aśnutē bala-
 99. sauhṛidam || avāmanam api svāram ākrāmati bali-śriyam |
 100. dainandinām yasya krityam mahādānāni śbōḍaśa | vasantta-ka-
 101. naka-tyāgō bālyārham pāmsu-khēlanam | ka-

102. lōlini patir yasya gāmbhīryēṇa jitas sadā | tathā chin-
 103. tā-jvarēṇēva tapyatē badabāgninā | jishnuḥ Śuchir Daṇḍadha-
 104. rah tathā Puṇyajanāsvayam | Bhuvanēśō jagatprāṇō Dhana
 105. dah Śankarōpi yah | nāvakāśah khalōktinām yat-karne sat-
 106. kathā-bhṛitē | dūschintānām tu yach-chittē dharma-chintā-niranta-
 107. rē | naisargikō guṇō yasya dēvabrāhmaṇa pālanam | sāmśi
 108. ddhikam dravatvam tad apām iva vibhāvyatē | vijētum ichchēhanta i-
 109. vāpayātān virōdhinō yaj-jayatūrya-nādāḥ | pratyāśa
 110. m urvīm praviśanty aśēśhān padē-padē bhūmibhṛitō vanāni |

IV (a).

111. jagat-trayi-vēśmani yat-pratāp-ih pradīpyatē chi-
 112. tra-gatīḥ pradīpaḥ | sṛjan dvishām va marut-prakampam-rujām
 113. sadā dāra drig-añjanāni | yad-dānāmbupraharsah sakala-jalā-
 114. nidhēr Aurva-garvāpahartā yasya brahmāṇḍa-bhāṇḍād upari-pa-
 115. rīvahaty ēśha kīrtti-pravāhaḥ | sarvasāvartti-bhūbhrīt ka-
 116. take-parisarād ūjjihitō yadiyō bhāsvān bhāsvān pra-
 117. tāpah sajayati guṇavān Imnadi-śrī Nrisimhaḥ | tasmi-
 118. n simhāsanārōdhō samasta-nripa-sēvite | prāptah kadāchi-
 119. d āsthānīm Mallanāyaka-nandanah | Tippāmbikā-dugdha-sin-
 120. dhu-lahari-pūrṇa-chandramāḥ | nāmna cha bhūmi-bharapād vikhyātō
 121. Nāganāyakah saṅgita-vidyā-sarvasvam sāhitya-rasa-jī-
 122. vitam | sāmāgrī sach charitrānām sākshātkārō Rāmāpatēḥ |
 123. bhāgyam parōpakārasya guṇānām kula-daivatam | rājyam rakshā-
 124. dhikārasya sāmrajyam puṇya-sampadām | viśvasasya parā kō
 125. tīr vinayasya prasūtibūḥ | svāmi bhaktēḥ parīṇāmas sukri-
 126. tasya tapah-phalam | dinē dinē kritamanā dēva-brāhmaṇa-pā-
 127. lanē | jīrṇa-pūrva-tatākānām punar uddhāra dhūr-vahah | parākra-
 128. mēna puṇebāsyō bhōga-lakshmyā Purandarah | kshamayā prithivī
 129. sākshād vijayēna Dhanañjayah | tat-pāda pīṭha-paryantē prapīpa
 130. tyā vyajijñipat | svāmi dattēna vittēna tatākāśa sthāpi-
 131. tō mahān | mimāṇsā nyāya sāstremjñō rig-yajus-sāma-

IV (b).

132. vēdinah | paurāṇikās smṛiti-vidah tāntrikā mantra vēdi-
 133. nah | śranta-śmānta-vidas śuddhā yajvānō brāhmaṇōttamāḥ cha
 134. tvārimśat samānitah svāmi vākyaṇusārataḥ | ā-chandra-
 135. tārakam amī tāṇra-śasana-pūrvakam agrahāra pradānēna
 136. samrakshyā svāminēty asau tathēti tasya vijñaptim pālayan
 137. ntīpatīś tadā | bhāgya-bhāgyēsakasy ābdē Paridhāvinī
 138. vatsarē pālguṇē bahulē pakshē janmarkshē mūla-samjñakē | vya
 139. tīpātē puṇya-kālō Saptamyām Bhānuvāsarē | Vidyāna-
 140. garyām Hiriyachāvadyām Makarābhavē Vēthayē cha tathā Chōja-
 141. samudrākhyē cha Hōbalē | Mañiyūra Honnayanaballī-sthūla sam
 142. bandhini sthālē | Chākēnahallikām Dēmasamudra pratināmi-
 143. kām | nidhnikshēpa salilam pāshāpākshīṇī siddhikam | sā
 144. dhyam āgāmy ushta bhōgān chatuś simā-samarvitam | ājñā
 145. sūlkaṁ cha daṇḍam cha mṛid-āharapam ēva cha | simā-nirmāya-kartritva
 146. prajābhyōbhaya-rakshapam | Yathē shtam cha karādānam kārū-sthāpan
 147. m ēva cha | khilibūtam cha yat kshētram mṛigāvāśas tathuiva chal na-
 148. di-parvata-ityākhyā-grāma-bhōgēna samyutam sa-hiranyōda-
 149. ka-dāna-dhārā-pūrvam yathāvidhi | grāmam prādād brāhmaṇēbhya
 150. sakalōpādhi-varjitam | vṛttimantō vilikhyantē gōtra-sūtrā-
 151. di-lakshitah | vishnu-sthānē śiva-sthānē ēkaikā vṛttir ishryatē |
 152. Dēdi-putrō yajurvēdi Bhāradvājasya gōtrajah | śrīmān Viṭha-

V (a).

153. ladēvōyam vṛtti-dvayam ihāśnutē | Āpastambō Bharadvāja-gōtra-
 154. jō Mañchibhattajah | Nrisimha-dikshitō vidvān vṛttim ēkām
 155. samśnutē | Drāhyāyanaḥ Sāmavēdi Kāśyapō Haridikshi-
 156. tah | putrō Lakshappāhitāgnēḥ grāmēsūn ēka-vṛttimān |
 157. Bharadvājō Yajurvēdi Dēvōttama-gurōḥ sutah | śrī-Chennakē-
 158. savārādhyō vṛttim ēkām samśnutē Kāśyapah sāmāgō Drā-
 159. hyāyānō Lakshana dikshitah | putrō Lakshappāhitāgnēḥ grā-

160. mēsmīn ēka-vṛttimān Bhāradvājō bahvṛichāś cha vidvān Dē-
 161. vapadikshitaḥ! Appannayajvanah putro vṛttim ēkām ihā-
 162. śnutē! Anantayajvanah putro Rāmachandrākhyā-yājakaḥ!
 163. Bōdhāyanō yajurvēdi Vāsishthō-pyēka-vṛtti-bhāk! Ka-
 164. syapaḥ sāmavēdi cha Chandra-bhaṭṭa-tanūdbhavaḥ! Ahitāgniḥ Sa
 165. yanākhyō vṛttim ēkām ihāśnutē! bahvṛichah Kausikō vidvā-
 166. n Chennakrishṇa-tanūdbhavaḥ! Krishṇārādhyā iti khyātō vṛttim ē-
 167. kām ihāśnutē! sūtrād gōtrād Bharadvājō Vainatēyārya-sambhavaḥ!
 168. Janārdanō bibharty ēkām vṛttim vidvān Yaju-śrutih! Gōpa-
 169. nārya-sutō Gangādharaḥ rig-vēda-vid-varah! vidvān Kāsyapa-
 170. gōtraś cha grāmēsmīn ēka-vṛttimān! rig-adhyētā cha Vāsi-
 171. shthō Vishṇubhaṭṭa-tanūdbhavaḥ! dvijō Nriharibhaṭṭākhyō grāmē-
 172. smīn ēka-vṛttimān! Viśvāmītrō Nāga-nārya-sutō Rig-vēda-
 173. vid-varah! Brahmanyabhaṭṭa-śarmā-sau grāmēsmīn ēka-vṛtti-bhāk!
 174. Lakkhappārya-sutah śrīmān bahvṛichō Mauna-bhārgavaḥ! Nañjanā-
 175. tha-budhah khyātō vṛttim ēkām samaśnutē! Jāmadagnyā khyā-va-
 176. tsōsau Timmanārya-tanūdbhavaḥ! Timmanāryō Yajurvēdi vṛtti-

V (b).

177. m ēkām samaśnutē! Hārītō yajushō-dhyētā Śrīnivā-
 178. sa-būdhātmanajah! Charchāvallabha-nāmāsau sārthaikām vṛttim a-
 179. śnutē! Kaundīnyō yajushōdhyētā Nṛsimha-yajvanah sutah
 180. Yajñēśvarākhyā-bhaṭṭōsau vṛttim ēkām ihāptavān! Dvēdi-
 181. putrō yajurvēdi pañcha-siddhānta-pāra gah! Bhāradvājō
 182. Viśvanāthō vṛttim ēkām ihāptavān! Vāsishthō bahvṛi-
 183. chō vidvān Nuggābhaṭṭa-tanūdbhavaḥ! siddhānti Nāgabhaṭṭākhyō
 184. vṛttim ēkām ihāśnutē! Bhāradvājō Bhūiravākhyah Śridha-
 185. rārya-tanūdbhavaḥ! Āpastambō yajurvēdi vṛttim ēkām i-
 186. hāptavān! Mādhavārya-sutō Gōpi-nāthō Gautama-gō-
 187. trajah! Bōdhāyanō yajurvēdi grāmē-smīn ēka-vṛttimān!
 188. sāmago Lakṣṇāchāryō Viśvēśvara-gurōḥ sutah! Upēndrapu-
 189. ravāsy aikām Ātrēyō vṛttim aśnutē! Āśvalāyana-sū-
 190. traścha rig-vēdi Dāvanātroajah! Kausikah Saṅganō vidvān grā-
 191. mēsmīn ardha-vṛttimān! Ātrēyō Nañjināthasya putrah śū-
 192. kha-yajñśrutih! Lingannabhaṭṭa-rāmōśāvardha-vṛttim ihāśnu-
 193. tē! Bhāradvājō yajur-vēttā Raṅgayajva-tanūdbhavaḥ! Yajña-
 194. nārāyanō yajvā vṛttim ēkām samaśnutē! Ātrēyō ya-
 195. jur-adhyētā Kēsavākhyasya yajvanah! putraś Chennappa-ya-
 196. jvāyam grāmēsmīn ēka-vṛttimān! Bhāradvājō yajurvēdi
 197. Haubhalākhyā tanūdbhavaḥ! Lingābhaṭṭāarakō vidvān grā-

VI (a).

198. mēsmīn ēka-vṛttimān! Bhāradvājō rig-adhyētā Madhuva-
 199. nākhyā-sambhavaḥ! Lingannayajvā cha tatthā grāmēsmīn ēka-
 200. vṛtti-bhāk! Kāsyapō yajur-adhyētā Ganga-yajva-tanūdbhavaḥ!
 201. Āpastambō Nanjinātha-yajvā smīn ēka-vṛttimān!
 202. Ātrēyah sāmavēdi cha Tippaṇākhyā-tanūdbhavaḥ! Drāhyā-
 203. yanō Nañjināthō grāmēsmīn ēka-vṛtti-bhāk! Kaundīnyō
 204. yajur-adhyētā Chandi-yajva-tanūdbhavaḥ! siddhānta vit Tammi-
 205. śarmā grāmēsmīn ēka-vṛttimān! Śāṇḍilyah śkula-yaju-
 206. shā khyātō Gōpanṇa-sambhavaḥ! Kātyāyanō Nārasimhabha-
 207. ṭṭōsunīn ardha-vṛttimān! Viśvāmītrō rig-adhyētā Duggābhaṭṭa-
 208. tanūdbhavaḥ! Nanjināthākhyā-bhaṭṭōyam grāmēsmīn ardha-vṛtti-
 209. mān! Lakṣmīnātha-sutō Dēvarājōpy-Ātrēya-gōtrajah! Ā-
 210. pastambō yajurvēdi grāmēsmīn ardha-vṛttimān! Bōdhāyanō
 211. yajurvēdi Māyibhaṭṭa-tanūdbhavaḥ! Viśvāmītrō Lakkṣṇā-
 212. khyō grāmēsmīn ardha-vṛttimān! Āpastambō yajurvēdi Rā-
 213. machandra-gurōḥ sutah! Kausika-Śrīnivāsāryō yajvaikām vṛ-
 214. ttim aśnutē! Bhāradvājō yajur-vēdi Nṛsimhabhaṭṭa(t)a-sambhavaḥ! śrī-
 215. mān Vēdādhyā-vikhyātō grāmēsmīn ēka-vṛttimān! Maṅgannā-
 216. khyā-sutah śrīmān bahvṛichō Maunabhārgavaḥ! Lakkhibhaṭṭāarakō
 217. vṛttim pādōnaikām samaśnutē! Vāsishthō yajur-adhyētā hy O-
 218. ḍeyappa-tanūdbhavaḥ! Dēvarasa- śarmā pādōnaikām [vṛttim] sama-

219. śaṇṭe | Nāgaṇākhyā-sutaḥ śrīmān bahvriśō Maṇṇabhārgavaḥ |
 220. Dēvarabhaṭṭa-śarṇāsau grāmēsmin ardha-vṛttimān | Śāṇḍilyō

VI (b).

221. yajur-adhyētā Śiṅgaṇākhyā-tanūdbhavaḥ | Āpastambō Gāru-
 222. ḍayyō vṛttim ēkām ihāptavān | chatvāriṇśad-vṛttiman-
 223. taḥ śāsanēsmin sulēkhitāḥ | samantā-lakṣma-sahitaḥ
 224. sāmanta-grāma-sammataḥ | chatuḥ-simā-nirṇayōtra likhya-
 225. tē dēsabhāṣayā | Bellūrige saluva Mantrihalliyinba
 226. daḡadinda banda haḷḷadim paḍuva Varadasamūdrada si-
 227. meyim naṭṭa kallindam basurimara volagāgi vāyavya | Sana-
 228. bada simeyim neṭṭa kallindam kariya maraḍi saha baḍaga | A-
 229. lalasamudradim iśānya hiriya kereva sāgara mēre Heraginaha-
 230. lliyim mūda hiriya kereva sāra mēre Hullēhalliyim mōcheyahalla saha.
 231. mūda | Hullēhalliya Balakanahalliya madhyadali neṭṭkallindam āgneya
 232. Balakanahalliya Tigulaṇahalliya madhyadali neṭṭa kallindam tenka.
 233. Tigalanahalliya simēya kallindam Aḷḷa-gereyaha-
 234. lliṣaḥ nairitya | Bellūrige saluva Śri-

VII (a).

235. rangapuradim jivagaḷḷindam nairitya Dāsanakereyola
 236. ge naṭṭa kallindam paḍuva miśravāgi nairitya | intī-va
 237. laya śāsana volagāda Aḷḷagereyahaḷḷi sa-
 238. havāgi Chākēnahallige pratināṁavāda Dēmasamu-
 239. draṁba agraḥārada valaya-śāsana dāna-pāla-
 240. nayōrmadhyē dānāch chhrēyōnupālanam | dānāt svarga
 241. māṁvāpnōti pālanād achyutam padam | sva-dattām pa-
 242. ra-dattām vā yō harēta vasundharām | shashṭhi-varsha-sa-
 243. hasrāṇi viśhṭhāyām jāyatē krimiḥ | ekaiva bhagi-
 244. ni lōkē sarvēśhām ēva bhūbhūam | na bhōjyā na kara-
 245. grāhyā vipra-dattā vasundharā | sāmānyōyam dharma-sē-
 246. tur nripānām kālēkālē pālanīyō bhavadbhīḥ | sarvā-
 247. n ētān bhāvināḥ pāthivēndrān bhūyō bhūyō yāchatē Rā-
 248. machandraḥ | tvashṭra-śrī-Tippayāchārya-tanāyē na' susilpinā | Bhaira-
 249. vāchārya-nāmnaitad likhitam tāṁra-śāsanam | śrī śrī śrī
 250. śrī-Rāmachandra (in Kannada characters)

Translation.

I (b) Be it well.

Salutation to Śambhu whose head is brilliant with the crescent moon shining like a fly-fan and who is the supporting pillar of the city made up of the three worlds. Salutation to Gaṇēśa.

May you be happy under the prosperous influence of the side-long looks of Lakṣmi, which play the part of the rays of moon in causing the tides of hope to rise.

May you be protected by the Boar incarnation of Viṣṇu who bore the earth on his tusk like a piece of lotus stalk stained with the clay of the ocean.

I seek protection from him who is an elephant up to his neck and by the drinking of the flow of whose rut-juice the strings of Cupid (bees) are intoxicated.

I bow to the united form of Śiva and Śakti who have never known separation and who have not seen each other's face and whose amorous sports are desired by the Cupid himself.

May the Goddess Pārvati confer blessings on you with her moonlight-like smile with which her face was beaming when she saw Gaṇēśa pulling the crescent moon from the head of Śiva mistaking it for a piece of lotus stalk and when he showed anger mistaking the reflection of his own face on the surface of his body for an elephant.

Victorious is the eye of Viṣṇu at the cool glances of which the whole world is pleased.

Victorious is the moon who is the source of life to angels, who causes the ocean to swell, who is the drinking cup of the Chakōra birds and who is a gem on the head of Śiva.

From him there came the wise Budha, the ocean of the nectar of knowledge, and who is praised along with Jupiter in the sky (on the path of the good).

From him there sprang up Purûravas, an Indra on earth; and from him there were born a number of kings in succession, whose fame and valour shone like the moon and the sun lighting the quarters.

II (a).

In this family of kings there was born Gundadêva, of excellent character and free from all kinds of defects, like a big pearl.

From him there were born Gundabomma, Mâdirâja, Gautaya, Virahôbala, Sâluva Sâvitri and Mangidêva.

Among these the most famous was Sâluva Mangidêva possessed of a character pleasing to the wise like the spring season to flowers.

He it was who in a hand-to-hand fight snatched away a sword (kathâri) from a warrior. He was therefore called Kathâri Sâluva, just as Siva is called Mahêśvara in consequence of his having destroyed Maṁmātha.

He it was who throwing his trumpet inside a fort of an enemy fetched it back after capturing the fort.

He it was whose fame for valour exhibited in uprooting a Sultan (a Mahamadan king) restored the south of India to life again.

He it was who was called the restorer of Śrîranga in consequence of his having recovered it from Mahamadans, and who made Śrîranga his own abode.

He it was who acted, as he asserted, by staying that Sultan of the South who took away thousands of Sâlagrâmas (fertile villages and stones of the name used in worship) from the learned and who caused his enemies to cry a kind of eighth gamut consisting of the ascending notes "râma, râma" in terror in battle.

From that famous warrior there was born Gautaya like Jayanta from Indra.

He was a great warrior whose army in his various expeditions caused the lotus eyes of his enemies' women to close.

From him was born the famous Guṇḍaya like the moon from the milky ocean. During his rule there was no trace of the darkness of the Kali age.

II (b).

In his old age he had a son called Nârasimha who was, as it were the eleventh incarnation of Vishṇu, inasmuch as his birth was due to the grace of god Ahôbala Nârasimha.

He was given the title of Mēdini-mṡara-gaṇḍa (the smiter of the mustaches of the brave in the world) in as much as he was the bravest of all and over-powered his enemies. He had also the title of "Sâluva" (a bird), in consequence of his swiftest marches. He had also the title of Dharâvarâha (a boar of the earth), on account of his rescuing the earth from the ocean of enemies. Having conquered the three kings famous for elephants, cavalry and infantry, he acquired the title of Mûvarâyaragaṇḍa smiter of the three Râyas or Kings. It was he who made all the gifts described in the Hêmâdri in the the sacred places, Hêmakûṭa, Kanohi Śrîsâila and others and bestowed half of his kingdom on the Brahmans of the Kṛishṇa and Gôḍâvari regions. When he ascended the throne in Vidyânagara (Vijayanager) both his beggars and his enemies had a bhadrâsana (a feudal throne) bestowed upon them.

III (a)

His enemies felt the heat of his valour like that coming from a furnace. Having drunk the rut-juice flowing from the temples of his elephants, the ocean became thirsty as it were and began thereby to drink the water of all rivers.

The five bells he had as a title seemed as it were to declare his conquest of the celestial boon-trees in giving gifts.

He was also called Chauhastamalla and Chânikya-Nârâyana and Dharâni-varâha.

His wife was called Rangamâmbâ; she was to him as Śachi is to Indra and Chhâyâ to the sun. She was the life of Chastity, a goddess in understanding the mind of her husband, a mine of good conduct and a worshipper of her husband.

He had a son from her, as Pāṇḍu had Arjuna from Kuntī, as Daśaratha had Kākutsha from Kausalyā, as fragrance from flower, as satisfaction from prosperity, as sovereignty from valour, as friendship from love, as enjoyment from literary culture, as a sprout from the Santāna tree, as a flow of nectar from the moon, as fame from charity, as divine grace from faith, as a lotus from a tank, as protection from kindness.

III (b).

He was Immaḍi Nārasimha or Nārasimha II. When he was ruling, his enemies intent upon getting back their kingdoms seemed merged in penance in that their persons were reflected on the shining surface of the jewels on his feet. He was the best of brave men, as his name implies. He surpassed the glory of the celestial boon-trees in making gifts and ascended his throne surrounded and worshipped by the *śumanas* (the angels and the learned). When he was ruling over the earth bounded by the four oceans, the boar-incarnation of Viṣṇu seemed to reside (in the image of the same kept) in his house. In virtue of his capacity to wield a cudgel, a sword, and a bow, to ride on a horse and his partiality to Dharma, he combined in him the five Pāṇḍavas. Though he was not a Kṛiṣṇa he was favourably disposed towards Bala (Balarāma and Valour). Though he was not a Vāmana he took by force the wealth of Bali (a demon of that name and the brave).

Day after day his work consisted in making the sixteen great gifts. The gift of gold was to him a child's play with dust. In dignity he surpassed the ocean and therefore it is, that the ocean is heated by the Bādaba fire as by the pangs of defeat. He was in nature an Indra, a Fire, a Yama, a Nirṛti, a Varuṇa, a Wind-god, a Kubēra, and a Śankara. His ear being lent to good talk, there was no room for wicked sayings. His heart full of good thoughts had no room for bad thoughts. His natural bent of mind was towards the worship of Gods and Brahmans. His mind was moist with kindness. His trumpet sound entered into far-off wilds and caves as if in search of all hidden enemies.

IV (a).

The light of his power shone like a splendid lamp of the world.

Victorious is that Immaḍi Nārasimha whose pourings of water while making gifts caused the oceans to swell putting down the arrogance of the Bādaba fire controlling the pride of oceans; whose fame flowed over and above the egg-like world; and whose power had illumined the caves of the mountains in all quarters.

Once when in the midst of feudal chiefs he was seated on his throne, there came Nāganāyaka, son of Mallanāyaka, and a moon out of the womb of Tippāmbā that is the milky ocean. He was the essence of music, the life of literary taste, a mass of good conduct, and the pride of the consort of Lakṣmī, the gem of altruism, the family diety of good qualities, a sovereign of protection, an empire of merit, the summit of friendship, the source of modesty, a ripeness of loyalty, a fruit of good deeds; ever ready to serve gods and Brahmans and to restore ruined tanks, a lion in valour, an Indra of enjoyment, an earth in forbearance, and an Arjuna in winning victories.

Having bowed down at the King's feet, he said.—“In obedience to your order a tank has been built with the money provided by you.

IV (b).

(As desired by you forty Brahmans well-versed in *Mīmāṃsa*, *Nyāya*, the *Rigveda*, the *Yajus*, the *Sāma*, the *Purāṇas*, the *Smṛitis*, the *Tantras* and the *Mantras*, observers of rituals and other religious customs, and ceremonies, are brought here. They deserve your gift of an *Agrahāra*, the gift being recorded on copper-plates and being enjoyable as long as the sun and moon endure.

Having consented to his request, the King (Nārasimha II) in the Śaka year 1414 in the cyclic year *Paridhāvi*, in the dark half of *Phalguṇa*, on the day of his birth Star, *Mūla*, *Vyatipāta-yōga* on Sunday the seventh lunar day, in *Vidyānagari*, inside the *Hirachāvaḍi* made a grant of *Chākēnaballi*, also called *Dēma samudra*, situated in *Makara Vēṇṭhaya*, *Chōlasamudra* or *Honala*, *Maṇiyūra Honnayana-hallisthaḷa*.

HUNSÜR TALUK.

112.

On the figure of god Ēṇi-Hanumanta in the temple of the same god at the foot of Mallikārjuna hill in Beṭṭadpūr.

- 1st line. Lakshmanadēvaru
- 2nd line. Vira-Hanumantadēvaru
- 3rd line. Hanumantadēvaru
- 4th line. Makaradhvaja Turuma
- 5th line. Makara

Note.

An image of Lakshmana with a bow and arrows is carved as sitting on the shoulder of the figure of Ēṇi Hanumanta and fighting with Indrajit appearing in the sky.

113.

On a rock at the entrance of Kanakadēva cave in the middle of the same hill in the east.

Modern Kannada characters.

- 1. Siddharthi-samvacharada
- 2. Sankrantiya śrīmatu
- 3. Mahā-mahattina ha
- 4. sapāda-padanti
- 5. Haradūra Kankāladēvaru
- 6. mādidantaha
- 7. yatijatilige
- 8. . . . bakuti-guhe
- 9. Virannana

Note.

On the occasion of Sankrānti i.e. (Makara Sankrānti) in the year Siddhārthi, Haradūr Kankāladēva belonging to the line of the illustrious mahāmahattina hasapādapadanti constructed with devotion a cave for the service of ascetics: (The writer of the inscription) is Viranna.

114.

On a stone near a Māri temple in the backyard of the house of Darji Krishnayya in Beṭṭadpūr.

Size 3'—6" × 2'—3".

Modern Kannada characters.

- 1. Sarvajitu-samvatsarala Phālguna su 3 Sōma-
- 2. vāradalu Virannayya Dēvayyagala makkaṇu Lakki-
- 3. dēvayyagalu Rāmāyadēvayyagalu Hirīya-
- 4. pura. Beṭṭapura, Mallinātapura, Mallāpurada,
- 5. Haradurapura antu yallāda
- 6. samma-padadu Mahā-Mallikā-
- 7. rjunadēvarige prīti māḍi kōṭṭa 8 ko-
- 8. lagada sineya dāna-sāsanava hui-
- 9. sidaru Mallikārjunadēvasō-
- 10. miya-Sōmmige āru alupidava-
- 11. ru Gaṅgeya tadīyali kavīleya kon-
- 12. da pāpake hōharu kätteya tindavaru
- 13. hulita nāya tindavaru

Note.

The inscription is imperfectly dated Monday the 3rd lunar day of the bright half of Phālguna of the year Sarvajit. It records the grant of a field of the sowing capacity of 8 koḷagas by Lakkidēvayya and Rāmāyadēvayya, sons of Virarāmayyadēvayya with the approval of the inhabitants of the villages Hiriya-pura, Beṭṭadapura, Mallināthapura, Mallāpura and Haradūrpura for the service of God Mallikārjuna. The inscription ends with the usual imprecation.

115.

On another stone close to the above.

Size 2' 6" × 2'.

(Three lines at the top are effaced)

4. Hiriya-pura, Beṭṭadapura, Mallināthapura
5. . . . puradā, Mallāpuradā dā-
6. na-śāsana-krama . . . Kudakūra
7. . . . ra koḍagi 9 . . . ko
8. koḍagiyanṇa koṭṭaru
9. alupidavaru Gaṅgeya taḍiyaḷi ka-
10. vileya konda pāpake hōharu
11. hūḷita-nāya tindavaru hūḷita-
12. nāya timbaru maṅgaḷam ahā śrī śrī śrī

Note.

The first three lines are effaced. The inscription seems to record the grant of some *koḍagi* land by the inhabitants of Hiriya-pura. It is not possible to find out to whom the grant was made. Probably it was for the god Mallikārjuna at Beṭṭadapur. The inscription ends with the usual imprecation. It may be noted that the grant was made by the people themselves without any reference to any king ruling over them.

116.

On a stone in the compound of the Government School in the same village.

Size 5' 6" × 2' 6"

Modern Kannada characters.

1. mahārāja-mā
2. paramēśvara
3. putra Achutarāya
4. Beṭṭada Dēva
5. ma
6. ya gā ya
- 7-11.
12. vā yō harēta vasun-
13. darā shashti-varsha-sahasrāṇi viśṭhā-
14. yām jāyatē krimiḥ jādagida
15. Muddagāvunda tamma Ayya
16. gā yā-darma yadēva

Note.

Most of the lines of the inscription are peeled off. From what remains it appears to record the grant of some land for the service of the god on the hill during the reign of Achyutarāya of Vijayanagar. It ends with the usual imprecation.

KRISHNARAJPET TALUK.

117.

On a stone set up within the enclosure of the temple of Śambhulingeśvara in the village Ālénahalli in the hobli of Akkihebālu.

Size '4 × 4'.

Old Kannada characters.

(Left side)

1. svasti Satyavākya-
2. Kongunivarimma-dha-
3. rimma- [mahā] dhirāja Kōlālapu-
4. ra-paramēśvara Nanda-
5. giri-natha [Ni] tivākya-
6. Perimānādi Kala-
7. ura kālegadoḷe kâ-
8. di Banya sattū

(Right side)

9. paḍeda Ta-
10. ṭṭevallava
11. kalla-naṭu pa-
12. ḍeda abhya-
13. natara-siddhi ma-
14. nagalam aha śrī

Translation.

Be it well. Banya fighting under the leadership of Kongunivaramamahādhirāja Nitivākya Perimānādi, King of Kōlālapura and lord of Nandagiri, died in the battle of Kalavura. A plot of land called Tattevala was granted in his name and the stone set up for his spiritual welfare.

Note.

This Kongunivarma Satyavākya Perimānādi was one of the Ganga Kings but as the inscription is not dated he cannot be identified. Judging from the palaeography of the inscription it may be said that he cannot be later than 9th century.

118.

On a stone forming the roof of the temple of Īśvara now in ruins by the side of the field of the blacksmith Lingāchāri in the village Honnēnahalli in the same hobli.

Size 6' × 2'.

Old Kannada characters.

The right side of the stone is cut off and is lost together with a portion of the inscription.

1. ma
2. dhirāja Kōlālapura
3. Ereyapparasa
4. Ko
5. mechehi Kongal-nāḍo
6. [bāḷga] lchugottor mangala

Note.

This seems to record the grant of some plot of land in Kongalnāḍ by Ereyapparasa, lord of Kōlālapura, one of the Ganga Kings. His date is presumed to be A.D. 866-913.

119.

On a viragal partly buried in the ground in front of the temple of Īsvara now in ruins to the north of the village Manchibīḍu in the same hobli.

Size 4'—6"—× 2'—3".

(The top portion of the stone together with the inscription is cut off and lost).

1. Birivaḷiya Paṭṭakāja Kaliyamma
2. Gōvabettāda Maḍivaḷḷa Nāgiyannanu
3. tūruva maguḷchi kallaranu Kondu (sva)rgastanādam
4. Puḷḷiyabbeyuṁ Saḷapayyanuṁ kalla naḍasidar

Note.

The inscription is not dated. It records the death of Nāgiyanna, a washerman of Gōvabettā in his successful attempt to rescue cows from cow-lifters. The memorial stone was set up by a woman called Puḷḷiyabbe and a man called Saḷapayya.

120.

On another viragal in the same place.

Modern Kannaḍa characters

1. svasti Saka varuṣa 1301 Siddarti-samva-
2. da Kārtika su 1 Malligaṇḍana
3. maga Mallige koḍagiya gottā biragallu
4. Bānaḷḷi Malligarōja māḍida Kailāsa-

Note.

This inscription is dated the 1st lunar day of the bright half of Kārtika in the year Siddhārthi in Śāka 1301 and records the grant of a koḍagi land to Malli, son of Malligaṇḍa in appreciation for services (rendered by him in fighting and dying in a battle).

The Kailāsa mountain drawn on the stone is said to have been carved by Bānaḷḷi Malligarōja.

121.

On a viragal in front of the temple of Īsvara recently built with the materials of an ancient temple on the site of a deserted village called Karatāḷ in the same hobli.

Size 4'—× 2'—6".

Old Kannaḍa characters.

1. Malli
2. sva
3. matu
4. Kāḍava Kongaḷva-siddhiyaru
5. putra Konganāḍa Karatāḷa Konga Hari
6. le kādi biṭṭu Konga Ha
7. chchi svaggaṇ āda vira-sāsana Konga Hariyappaṇa taṇṇa Ha . . .
8. mma Hariyappa nilisida sasana maṇḍaḷa maha stri stri

Note.

The inscription contains 8 lines among which only one or two letters are visible in the first three lines and a few words are illegible in lines 4—6. It seems to record the death of one Konga Hariyappa of the village Karatāḷ which formed part of Konganāḍ under the Kongaḷvas. Hariyappa, the brother of Konga Hariyappa, is said to have set up the memorial stone.

On a stone in the Chaluvarāya temple at Biravalli in the same hobli (Krishna-rajpet Taluk No. 45 now revised).

1. śubham astu svasti śrī vijayābhyudaya Śāli-
2. vāhana-śakha varuṣa 1600 sandu vartamāna-vāda
3. Kālayukti-samvatsarada Āshāda śo 11 llū biruḍen-
4. tembaru-gaṇḍa lōkaikavira śrīman-mahā-rājādhirāja-
5. paramēśvara prandhapratāpan apratimavira-narapati śrī Chikkadēvamahā-
6. rāja-vaḍeyaraiyavararu Śrīrangapattanaḍalli ratna-simhāsana-
7. rūḍhar āgi prithvi-rājyaṁ-gaṇtittirala śrīmad avāpta-samasta-Kāma ni-
8. khila-hēya- pratyānīka sakala-kalyāna-guṇātmaḥ āda bhūlōka-
9. Vaikuṇṭha-Yādavagiri Tirunārāyaṇapurada śrī-Nārāya-
10. na-svāmīyavara śrī-bhaṇḍārakke Kauśika-gōtrada Āpastamba-
11. sūtrada Yajus-śākeya Śrīrangapattanaḍa Singarayyaṅgār-
12. ra putrar āda Tirumalaiyyaṅgār putrar āda śrīmad Vē-
13. ḍamārga-pratiśṭhāpanāchāryyōbhaya-vēdāntāchāryar ā-
14. da Aḷega Singarayyaṅgār Dēvarāja-vaḍeyaravararu
15. namma kaiya Mahābhāratava k-li-Yudhishtīrābhi-
16. shēka-śravaṇa-kāḷadalli namma dhāreyaṁ eḇadu kōṭṭa Naras-
17. purada hōbaḷi Mandagere-sthala Nātanahalli-grāma-
18. nu namma yirisikōṇḍu Biruballiyanu prākusvā-
19. miyavara śrī-bhaṇḍārakke nāvu havāḷisikōṭṭu yi-
20. dda Kottāgāḷada sthala Singana-Māranahalli yennisi-
21. kōmba grāmaḥḥ badal āgi dhāreyaṁ eḇudukōṭṭev āda-
22. kārana yi Biruballi chatuś-śimayōḷagulla nīdhi-
23. nikohēpa jala pāshāna akshipī āgāmi siddha-sādhyanga-
24. lemba aṣṭa-bhōga-tējasvāmyagālū prati-varshavu nam-
25. ma sēveyāgi naḍadu bāha Yemberu-mānāra tiru-
26. nakshatrada hattu dinada vāhanada.
27. (These five lines are covered with grease and cannot be made out).
- 28-31. (These five lines are covered with grease and cannot be made out).
32. t-svargam avāpnōti pāṇād achiyutām padam.

Note.

The inscription as originally published in Volume IV of *Epigraphia Carnatica* contained only 18 lines at the beginning. The remaining portion of the inscription (with the exception of lines 28-31 which are covered with a thick coating of oily matter) has now been deciphered and the whole re-published. It records that King Dēvarāja Oḍeyar of Mysore made a grant of two villages Nātanahalli and Biruballi in Mandagere-sthala and Narasipur-hobli to Aḷega Singarayyaṅgār son of Tirumalaiyyaṅgār for reciting Mahābhārata before the king and that during the reign of Chikkadēvarāja Oḍeyar on the 11th lunar day of the bright half of Āshāḍha in the year Kālayukti, 1600 years after the commencement of Śālivāhana era, the said Aḷega Singarayyaṅgār made over one of the villages granted to him viz., Biruballi to god Cheluvarāyasvāmi of Mēlukōṭe for expenses in celebrating the festival of Rāmānujāchārya's birthday in exchange for the village Singanamāranahalli in Kottāgāḷa sthala which he had previously made over to the same god. The inscription ends with the usual imprecation.

TUMKUR DISTRICT.

TUMKUR TALUK.

123.

Settihalī copper-plate grant of Krishnarāya of Vijayanagar of the Śaka year 1454, in the possession of Settihalī Venkaṭacamaṇāchār at Tumkur.

Nāgarī characters: 3 plates with ring

1 (b).

- avighnam astu¹ nāmas tūṅga-śīraś-²chumbi-chandra-chāmara-chāravell³trailō-
 2. kya-nagarārambha-mūlastambhāya Śambhavē⁴ Harēr līlā-varāhasya dam
 3. śhṛā-danḍas sa pātu vah⁵ Hēmaḍri-kalāsā yatra dhātrī chhatra-śriyam
 dadhau
 4. kalyāṇāyastu tad dhāma pratyūha-tinnirāpaham⁶ yad gajōpy Agajōdbhū-
 5. tam Harināpi cha pōjyatē⁷ asti kshīramayād dēvair mathyamāna-ma-
 6. hāmbudhēh⁸ navanitam ivōdbhūtam apanītataimō mahah⁹ tasyā-
 7. sīt tanayas tapōbhīr atulair anvartha-nāmā Budhah-puṇyair asya Purū-
 8. ravā bhuja-balair Āyur diśām nighnata¹⁰ tasyāhur Nahushōsya
 9. sya purushah yuddhē Yayātīh kshitau khyātas tasya tu Turvasur Vasu-ni-
 10. bhah śrī Dēvayāni-patēh¹¹ tad-vamśē Dēvakī-jānir didipē Tim-
 11. iuma-bhūpatih¹² yadā sa Tuluvēndrēshu Yadōh Krishṇa ivānvayē¹³ tatō-
 12. 'bhūd Bukkamā-jānir Īśvarah kshitipālakah¹⁴ atrāsam-agnōpē-
 13. tam mauli-ratnam mahibhujām¹⁵ sarasād ndabhūt tasmān Narasāvanipā-
 14. lakah¹⁶ Dēvaki-nandanāt Kāmō Dēvaki-nandanād iva¹⁷ vividha-sukritō-
 15. ddhamē Rāmēśvara-pramukhair muhur mudita-hṛdaya-sthānē sthānē vya-
 16. dhatta yathāvidhi¹⁸ budhaparivritōnānā-dānāny athō bhuvi śbōda-
 17. sa tri bhuvana-janō-dgitam svētam yaśah punar uddharanī Kāvērīm ā-
 18. śu badhva bahūja- bhuja-balāttam vilāṅghyaiva śatrūn jivagrāham gri-
 19. hitvā samiti bhuja-balāt tatra rājyam tadiyam¹⁹ kṛitvā Śrīraṅga-pūrvam.
 20. tad api nija-vasē patṭanam yō vyabhāsē kīrti-stambham vidhāya tri-bhuvā-
 21. na-bhavana-stūyamānah sa dānah²¹ Chēram Chōlam cha Paṇḍyam tad api-
 cha Ma-
 22. dhurāvallabham Māna-bhūsham vtryōda-gram Turushkam Gajapati-
 nripatimchāpi.
 23. jītvAtad anyān²² ā-Gangā-tira-Lankāt prathama-charama bhūbhrit-tatān-
 24. tam nitāntam khyātah kshōnipatīnāp srajam iva śīrasā śāsanam
 25. yō vyatāniti Tippāji-Nāgalā-dēvyoh Kausalyā-sat Sumitra-
 26. yoh dēvyoh iva Nṛisumbendrah tasmād virahapau kramāt²⁶ virau
 27. vinayinan Rāma-Lakshmaṇāviva nandanau²⁷ jātan vira-Nṛisumbendra.
 28. Krishṇarāya-mahīpati vira-Śrī-Narasimbah sa Vijayanagarē ra-
 29. tna-simhāsanaasthō kīrtiyā nītyā nirasyan Nṛiga-Naḷa-Nahushā-
 30. napy apanyān atbānyān³⁰ ā Sētōr ā-lī Mērōr avanisura-ntah
 31. svairam ētyōdayādrēr ā-pāschād ā-chalantāvadhika-vidhu-ruchiḥ sa-
 32. rva-rājyam śāsāsa³² nānā-dānāny akārshīt Kanaka-sadasi yah

II (a).

33. śrī-Virūpāksha-dēva-sthānē śrī-Kālahastyām sa Vijayanagarē Ven-
 34. kaṭādran cha Kāñchyām³⁴ Śrīśailē Śōṇasailē mahati Hariharēhōba-
 35. lē Saṅgamē cha Śrīraṅgē Kumbhakōnē hata-tamasī mahā-Nanditīrthē Ni-
 36. vrittau³⁶ Gōkarnē Rāmasētau jayati taditarēshvapy asēshēshu puṇya-
 sthā-
 37. nēshv ārabdha-nānā-vidha bahūja-mahā-dāna-vari-pravāhaiḥ³⁷ ya-
 38. syōddamōchat-turanga-prakara-khura-rajah-śushyad-ambhōdhi-magna-
 39. kshimābhrit-sandōha-bhēda-tvara-Kulīśadharōtkanṭhitā kupthitābhū-
 40. t brahmāṇḍam viśa-chakram ghaṭa mudita mahā-bhūtakam ratna-
 41. dhēnum saptāmbhōdhīm-cha kalap-kshitīruha-tīlakam kañchanīm
 42. kāmādhēnum⁴² svarṇa-kshumām yō hiranyāśva ratham api tulāpūrnsham

43. gô sahasram hémāśvam hēma garbham kanaka kari ratham sarva-
dānānya-
44. tānī! rājyam śaśāsa nīrvighnam rājyam dyām iva Vāsava! ta-
45. smin guṇēna vikhyātē kshitipēndrē divam gatē! tatōpy avāryya-
46. vīryya-śrī-Kṛṣṇarāya-mahipatī! bibharti māni-kēyūra-ni-
47. rviśēśham mahibhujām! kīrtiyā yasya samantah prasritayā vi-
48. śvam ruchaikyam vrajēd ityāśākyā purā Purārīr abhavat Phālēksha-
49. nah prāyash! Padmākshōpi chatur-bhujōjani Chaturvaktrobhavat pa-
50. dimabnūh kālī khadgam adhād Ramā cha kamalam viṇām cha Vānī karē!
51. śatrūpām vāsam ētē dadata iti rushā kin nu saptāmburāśin nānā-
52. sēnā turanga trutita vasumatī dhūlikā pālīkābhīh samśo
53. shya svaira mēru pratinidhi jaladhi śrēṇikām yō vidhattē brahmanādam
54. svarṇa-mēru-pramukha-nīja-mahā-dāna-tōyair amēyūh! mad dattām a
55. rthi-sārthah śriyam iha suchiram bhūñjatām ityavētya prāyah pratyūha
56. hētōs tapana ratha gatē rālayē dēvatānām, tat tad dig-jaitra yātrā-
57. gata biruda padair ankitās tatra tatra staubhān jāta-pratishthān atanu-
58. ta bhuvi yō bhūbhīd-abhrankashagrān! Śrīśailē Śōṇasailē Kanaka-
59. śubha sabhā Vēnkaṭādri pramukhya-sthānēshv āvṛitya sarvēshv a
60. tanuta vidhivad bhūyasē śrēyasē yah! dēvasthānēshu tīrtbhē-
61. shv api kanaka-tulāpūrushādini nānā dānāny ēvōpadā-
62. nair api samam akhilair āgamōktāni tāni! rōshakṛit-prati-
63. pāṛthiva dandah Śēsha-bhūja-kshiti-rak[sha na saundah] bhāshege tappuva
64. rāyara gaṇḍas tōshakṛid arthishu yō ranachandah! rājādhira-

II (b).

65. ja ityuktō yō rājaparmēśvarah! mēru rāyara gaṇḍan
66. kah para-rāya-bhayankarah! Hindu-rāya-suratrānō dushṭa
67. sārḍūla-mardanah! vīrapratāpa ityādi birudair uchitai
68. r yutah! alōkaya mahīpāla jaya jīvēti vādichūh
69. Anga-Vanga-Kāṇḍādyai rājabhih sēvyatē cha yah! stutyaudāryā
70. nvita śrīh sa Vijayanagarē ratna simhāsana-sthah kshmapā
71. lān Kṛṣṇarāyō kshitipatir adhārī-kṛitya kīrtiyā Nṛigādi-
72. n! ā pūrvādrēr adhastāt kshitidhara-katakāt ā cha Hēmācha-
73. lāntād ā sētōr arthi-sārthē śriyamiha bahulīkṛitya kīrtiyā sa-
74. mindhē! śakābdē yuga-bānābdi jēdunā gaṇitē kramāt! Plava-sam-
75. vatsarē Māghyām Paurṇamāsyām pitur dinē! Bhānuvārē punya-
76. kālē kōtindu-graha-sannibhē! Tunga bhadra-nadi-tirē Viṭṭhalē-
77. śvara samudhau! suprasannō mahā-bhāgah Kṛṣṇarāya mahipatīh!
78. Bādarāyana-gotrāya chāpastambīya- sūtrīnē! vēda-śāstrā-
79. rtha-vidushas Tīrmalārya-vipaśchitah! putrāya bahu-sach-chhātra-
80. sampadē putra-sampadē! vēda-Vēdānga-vidushē sarva-śāstrārtha-vedī-
81. nē! prasangē vāvadūkatva-sampadē jaya-sampadē! śrī-Vēnkaṭādribha-
82. ttākhyā-mahōpādhyāya dhīmatē! svara-varṇa-krama-jāta-valla -
83. bhāgrēsārāya cha! Ghanaśaila-mahārājye Ānēbiddajarī-
84. sthalē! prattīyām Marugala-nāḍan Gūlūru-sīmāni! Śaṭṭi-
85. halli-grāmam agryam chatuḥ-simā-samanvitam! pratināmnā Kṛṣṇa-
86. rāyapuram kṛtvā mudā svayam! nidhi-nikshēpa-sahitam jala-pā-
87. shāna-samyutam! akshipāgani-samyukta-siddha-sādhaya- samanvitam
88. parivartana-dānādhi-kṛaya-yōgyam yathā tathā! putra-pautrādi-
89. bhīr bhōgyam kramād ā-chandra-tārakam! sa-hiranya-payōdhārā-pūr-
vakam
90. dattavān mudā! Kṛṣṇarāya-mahīpāla-śāsanāt tāmra-śāsa-
91. nam! tad-āñjaya Sabhānātha-prōkta-rītyā tu śilpinā! Malla-
92. nāchārī-putrēna Vīrañāchārīnā tadā! likhitam tad idam
93. lōkē jayatām tāmra-śāsanam! Kṛṣṇarāyapurasyāśya vā-
94. ma-Vāmana-mudritāh! pratishthitāh śīlās tatra likhyan-

III (a).

95. tē dēśa-bhāshayā! Kṛṣṇarāyapurada simā-vivara! mudā di-
96. kkinalli Kētsamudrada dinne mēlana Vāmana-mudre neṭṭa kallu
97. vandū mudala āgnēya-madhyadallu Kētsamudrake sama maḍu-
98. vīna basarīmarada vattina Vāmana-mudre neṭṭa kallu vandū ā-

99. gnēyadallu Śaṭṭihalli Nanchikonḍanahalli Polasamudra
 100. mūru yallē gūḍida biṭṭigundina vattina Vāmana-mudre neṭṭa
 101. kallu vandu dakṣhiṇadallu Polasamudrada sāgarada vattina vā-
 102. mana-mudre neṭṭa kallu vandu dakṣhiṇa-nairityadallu ḍodḍāla-
 103. da marada vattina Vāmana-mudre neṭṭa kallu vandu nairityada-
 104. llu Polasamudra Gūḷijhari Śaṭṭihalli mūru yalle gūḍida
 105. ḍodḍa-bāvi-vattina Vāmana-mudre kallu vandu paśchimadallu Gūḷi-
 106. jhari nēraḷēmarada-vattina Vāmana-mudre neṭṭa kallu vandu paśchi-
 107. ma-vāyāvya-madhyadallu Maruḷūru Gūḷijhari-yalle gūḍida ḍodḍa
 108. vaduvina vattina Vāmana-mudre neṭṭa kallu vandu vāyāvyadallu Ma-
 109. ruḷūru Śaṭṭihalli Kirikere yalle gūḍida ḍodḍa attimarada
 110. vattina Vāmana-mudre neṭṭa kallu vandu uttaradallu Kirikereya do-
 111. ḍḍa māvinamarada vattina Vāmana-mudre neṭṭa kallu vandu uttar-i-
 112. sānya-madhyadallu nellīmarada vattina Vāmana-mudre neṭṭa kallu
 113. vandu lśānyadallu Kētsamudra Baṭṭavāḍi Śaṭṭihalli yalle gūḍi-
 114. da Vāmana-mudre neṭṭa kallu vandu; ḍāna-pālanayōr modhye dānāch
 115. yōnupālanam¹ dānāt svargam avāpnōti pālanād achyutam padam¹ chhrē-
 116. sva-dattād dvigunam puṇyam para-dattānupālanam¹ para-dattāpahārēṇa
 117. sva-dattam nishphalam bhavēt; sva-dattām para-dattām vā yō harēta
 118. dharām¹ shashtir varsha-sahasrāṇi viśvāyām jāyatē krimih¹ ēkaiva
 119. bhaginī lōkē sarvēśhām api bhūbhujām na bhōjyā na kara-grā-
 120. ḷiyā vipra-dattā vasundharā¹ sāmānyōyam dharmasētur nripānām kā-
 121. lē kalē pālanīyō mahadbhūh¹ sarvām ētām bhāvinaḥ pāthivēn-
 122. drām bhūyō bhūyō yāchatē Rāmachandraḥ śrī-Vi-
 123. rūpāksha (*in Kannaḍa characters.*) vasun-

Note.

This grant begins with the usual account of the genealogy and the praises of king Krishnarāya of Vijayanagar (For translation of this portion of the grant see Ep. Carn. Vol. IV, Gundlupet taluk 30.)

It next records the gift by Krishnarāya in the Śaka year 1454 Plava, on Sunday the full moon day of Māgha, the anniversary day of his father's death, of the village Śaṭṭihalli (renaming it Krishnarāyapura) situated in Gūḷūr-Sima in Maruḷa nādu and Ānebriddajari sthala in Ghanaśaila (Penukonda) Kingdom, with all rights of possession and inheritance and with the pouring of water on gold, in the presence of Viṭṭhalēśvara on the bank of the river Tungabhadra to Venkaṭādrībhaṭṭa of Bādarāyaṇa-gōtra and Āpastamba-sūtra, versed in the proper recitation and interpretation of the Vedas and in all śāstras, ever victorious in logical disputation, having many good disciples and male children, and son of Tirumalāya, learned in the study of the Vedas. The grant was composed by Sabhānātha under the orders of the king and engraved by Viranāchāri, son of Mallanachari.

The boundaries of the village are next given and the usual imprecatory stanzas follow. The grant ends with the signature of the king in Kannaḍa characters as Śrī Virūpāksha.

124.

Lakshmisāgara copper-plate grant of Krishnarāya of Vijayanagar of the Śaka year 1454 in the possession of the same.

Three plates with ring : Nāgari characters.

1 (b).

1. avighnam astu | namas tunga-śiraś-chumbi-chandra-chāmara-chāra-
2. vē | trailōkya-nagarārambha-mūla-stambhāya Sambhavē | Harēr līlā-
3. varāhasya dandhātrā-dandās sa pātu vah | Hēmādri-kalāśā yatra
4. dhātrī chhatra-śriyam dadhau | kalyāṇāyastu tad dhāma pratyūha-tim-
5. rāpaham | yad gajōpy Agajōdbhūtam Harināpi cha pūjyatē | asti-
6. kshiramayād dēvair mathyamāna-mahāmbudbhēh | navanītam ivōdbhūta-
7. m apanīta-tamō mahatī tasyāsīt tanayas tapōbhīr atulair anvartha-
8. nāmā Budhah puṇyair asya Purūravā bhuja-balair Āyur diśām nighna-

9. taḥ¹ tasyāhur¹ Nahushōsya tasya purushah yuddhē Yayāti kshitau¹
 10. khyātaḥ tasya tu Turvasur Vasu-nibhaḥ śrī-Dēvayāni-patēḥ¹ ta-
 11. d-vamśē Dēvaktijāni didipē Timmabhūpatih¹ yadā sa Tuḷuvendrēshu
 12. Yadōḥ Kriṣṇa ivānvayē¹ tatōbhūd Bukkamā-jānir Īśvarah kshiti-
 13. pālakah¹ atrāsam-agunōpētam mauli-ratnam mahibhujām¹ sarasā-
 14. dudabhūt tasmān Narasāvani-pālakah¹ Dēvaki-nandanāt Kāmō Dēva-
 15. kinandanād iva¹ vividha-sukritōddāmē Rāmēśvara-pramukhair muhur-
 16. dita-hṛdaya-sthānē sthānē vyadhatta yathāvidhi¹ budha-parivritō
 17. nānā-dānāny athō bhuvī shōḍaśa tri-bhuvana-janōdgitam svētam ya-
 18. śah punaruddharan¹ Kāvērīm āśu badhvā bahuja-bhuja-balā-
 19. ttā [m] vilāṅghyaiva śatrūn jtvagrāham grīhītvā samiti bhuja-ba-
 20. lāt tatra rājyam tadiyam¹ kritvā Śrī-ranga-pūrvam tadapi nija-vasē
 21. paṭṭanam yō vyabhāśē kirti-stambham nidhāya tri-bhuvana-bhavana-
 22. stūyanamah sadānah¹ Cheraim Chōlam cha Pāṇḍyam tadapi cha Ma-
 23. dhum -
 24. vallabham Māna-bhūsmām vīryōdagran¹ Turushkam Gajapati-nripatim
 25. pi jtvā tad-anyān¹ ā-Gangā-tīra Laṅkāḥ prathama-charama-bhū-
 26. bhrit-tatāntam nitāntam khyātaḥ kshōpīpatinām sram iva śira-
 27. sā sāsanam yō vyatāni¹ Tippāji-Nāgalādēvyōḥ Kau-
 28. salyā-sat-Sumitrāyōḥ¹ dēvyōr iva Nṛisumbēndrah tasmād vīra-
 29. hanau kramāt¹ vīrau vinayināu Rāma-Lakṣmīnāv iva nandanau¹
 30. jātau vīra-Nṛisumbēndra-Kṛiṣṇarāya mahīpatī¹ vīra-śrī-Nā-
 31. rasimhaḥ sa Vijayanagarē ratna-sinhāsanasthō kīrtiyā
 32. nītvā nirasyan Nṛiga Nala-Nahushān apy ananyān athā-
 33. nyān¹ ā-sētōr ā-hi Mērōr avanīsura-nataḥ
 34. tyōḍayādrēr ā-paśchād ā-chalāntād adhika-vidhu-ruchih

II a).

34. sarva-rājyam śaśāsa¹ nānā-dānāny akārshīt Kanakasa-
 35. dasi yāḥ śrī-Virūpākṣa-dēva-sthānē śrī-Kāḷabastiyām sa
 36. Vijayanagarē Vēṇkaṭādrau cha Kāñchyām¹ Śrī śailē Śōṇasailē
 37. mahati Hariharēbhōbalē Saṅgamē cha Śrīraṅgē Kumbbha-
 38. kōṇē hata-tamasī mahā-Nandīrīthē Nivṛittau¹ Gōkarṇē Rāma-
 39. sētau jayati tad-itarēshvapy aśēshēshu puṇya-sthānēshv āra-
 40. bdha-nānā-vidha-bahuja-mahā-dānavāri-pravāhuiḥ¹ yasyōḍaṇcha-
 41. t-turanga-prakara-khura-rajah¹ śushyad-ambhōdhi-magm-kshmā-bhrit-
 42. sandō-
 43. ha-bhōda-tvara-Kulīśadharōtkanthitā kunthitā bhūt¹ brahmān-
 44. ḍau viśva-chakram ghaṭa-mudita-mahā-bhūtakam ratna-dhēnum sa-
 45. ptām-
 46. bhōdhum cha kalpam kshitiruha-tilakam kāñchāntim kāmādhūm¹
 47. svarna-kshmām yō hiraṇyāśva-ratham api tulā-pūrusham gō-sahasram
 48. hēmāśvam hēma-garbhām kanaka-kari-ratham sarva-dānāny atāntī¹
 49. rājyam śaśāsa nīrvighnam rājyam dyām iva Vāsavaḥ¹ tasmān gu-
 50. ṇēna vikhyātē kshitipēndrē divam gatē¹ tatōpy avārya vīrya-śrī-
 51. Kṛiṣṇarāya-mahīpatih¹ bibharti māni-kēyūru-nīrvīśēsham
 52. mahibhujām¹ kīrtiyā yasya samantataḥ prasritayā viśvam
 53. ruchaikyam vrajēd ityāśankya purā Purārīr abhavat Phālēkshanah
 54. prāyaśah¹ Padmākshōpi chaturbhujō jani Chaturvaktṛōbhavat padma-
 55. bhūh Kālī khadgam adbhād Rāmā cha kamalam vīṇam cha Vāṇī karē¹
 56. śatrūnām vāsam etē dadata iti rashā kinnu saptāmburāśin nā-
 57. nā-sēnā-turanga-trutita-vasumati-dhūlikā-pālikābhīḥ¹
 58. samśōshya svairā mēru-pratinidhi-jaladhi-śrēṇikām yō vidha-
 59. ttē brahmāṇḍam svarna-mēru- pramukha-nija-mahā-dāna-tōyair amēyaih¹
 60. mad-dattām arthi-śārthah śriyam iha suchiram bhuñjatām ity avē
 61. tya prāyah pratyūha- hētōs Tapana-ratha-gatēr ālayē dēvatā
 62. nām¹ tat-tad-dig-jaitra-yātrāgata-biruda-padir ankitās tatra
 63. tatra stambhān jātapratishthān atanuta bhuvī yō bhūbhrīd abhram-
 64. kashāgrān¹ Śrīśailē Śōṇasailē Kanaka-subha-sabhā-Vēnka-
 65. ṭādrī-pramukhy-sthānēshv āvṛitya-sarvēshv atanuta vi-

64. dhivad bhūyasē śrēyasē yah | dēva-sthānēshu tīrthēshv api kanaka-
65. tulā-pūrnashādinī nānā-dānāny evōpadānair api sa-

II (b)

66. mam akhilair āgamōktāni tāni | rōshakrit-prati-pārthiva-
67. dandah Śēsha-bhuja-kshiti-rakshaṇa-śa | undah, bhāshege tappuvā rā-
68. yaragandas tōsha-krid-arthishu yō rāṇa-chaṇḍah | rājādhirāja
69. ityuktō yō rāja-paramēśvarah | mūru- rāyara gaṇḍāṇkah para-
70. rāya-bhayanakūrah | Hindu-rāya-suratrāṇō duṣṭa-śārdūla-uarda-
71. nah | virapratāpa ityādi birudair uehitair yutah | ālōkaya
72. mahipala jaya jīvēti vādibhiḥ Aṅga-Vaṅga-Kalingādyaī rā-
73. jabhiḥ sēvyatē cha yah | stutyaudāryā nṛita-śrīḥ sa Vijayanaga-
74. rē ratna-sūnāsana-sthah kshmāpālān Kriṣṭṇarāyāḥ kshitipatir a-
75. dharikṛitya kīrtyā Nṛigādīn | ā pūrvadrēr adhasāt kshitidha-
76. ra-katakāt ā cha Hēmāchalāntāt ā Sētōr arthi-sārtha-śriyam i-
77. ha bahulikṛitya kīrtyā samindhē | śakābdē yuga-bānābdi-jēn-
78. dunā gaṇitē kramāt | Plava-samvatsarē Māghyām Paurṇamāsyām pi-
79. tur dinē Bhānu-vārē puṇya-kālē kōṭindu-graha-sannibhē Tungabha-
80. drā-naḍi-tirē Viṭṭhalēśvara-sannidau-suprasannō mahā-bhā-
81. gaḥ Kriṣṭṇarāya-mahīpatih | vēda-vēdāṅga-vētrē cha śrauta-smā-
82. rita-kriyā-yujē Haritānvaya-jātāya Āśvalāyana-sūtrinē |
83. Tirmalāryasya putrāya Śrīnivasārya-dhīmatē | Ghanasāila-
84. mahārājyē Ānēbiddajarī-sthalē | pratitāyām Maruga-
85. lanāḍan Gūḷūru-sīmanē Kōra-grāmasaya paśchāch cha Lakshmi-
86. sāgara-nāmakam | grāmam kṛitvā Kriṣṭṇarāyapura-nāmānam aṇja-
87. sāṇidhi-nikshēpa-sahitam īla-pāshāṇa-samyutam | akshīpā-
88. gāni- samyuktam siddha-sādhyā-samanvitam | parivartana-dānā-
89. dhi-kṛaya-yōgyam vibhūtayē | sarva-svāmya-samāyuktam chatuh-si-
90. mā-samāśritam | putra-pautrādibhir bhōgyam kramād ā-chandra-tārakaṇ
91. sa-hiraṇya-payōdhārā-pūrvakam dattavān mudāt Kriṣṭṇarāya-
92. mahīpala-śāsana Sādhipatih | dvācha śāsana-ślōkā-
93. n Mallapāchārī-sūnunāl Ajñānusārīnā tasya Vira-
94. pāchārīnā mudā | tāmra-śāsanam ētaḍ dhi likhitam jayatā-
95. m bhuvi | vāmā-Vāmanamudrāṅkā-śilānām sthāpata-knamah |
96. diśi prāchyām Kōra-nāma-grāma-sīmānta-samsrītē | Ajji-
97. gonḍanahalli-śrī-tatākāntē pratishṭhitō | ēkā Vāmanam-

III (a).

98. drāṅka-śilāgnēyam tu tach-chhilā | ēka Haralakattē-śrī-si-
99. māntēlpa-girēs tatē | pratishṭhitā tatās tv ēkā dakṣhiṇasyām
100. diśi sthitā | Chikkabellāvi-sīmāntē nīla-pāshāṇa-san-
101. nidhan | bhāti Vāmanamudrāṅka-śilā diśi tu rakshasah |
102. Channēnahalli-sīmāntē jambukā-dhvani mudrikā | Vāmanē-
103. na śilāpīyas tatākāntē pratishṭhitā | ēkā pratichī-
104. bhāgē tu Maṣanāpura-sīmāni | antē Vāmana-mudrāṅka-śi-
105. lā chaikā pratishṭhitā | vāyavyām diśi tu śrēṣṭhā Gollahalli-
106. ga-sīmāni | antē Vāmana-mudrāṅka-śilā chaikā pratishṭhi-
107. tā | udīchyām diśi tu hyēkā Vāmanāṅka-śilā śubhā |
108. Timmarājanahallyagra-nyagrōdbādhasthalē sthitā | Bom-
109. nahalli-ga-sīmāntē tvaishānyām diśi cha sthitā | ēkā Vā-
110. manā-mudrāṅka-śilā chaivam śilā-kramah | Kriṣṭṇarāyapura-
111. śrīmat-pratināma-yutasya cha | Lakshmisāgara-nāmnōsya
112. grāmasyaivam vidhasya hi | dāna-pālanayōr madhyē dānāch ehhre-
113. yō'nupālanam | dānāt svargam avāpnōti pālanād achyutam pa-
114. dam | sva-dattād dvigunam puṇyam para-dattānupālanam para-dattā-
115. rēṇa sva-dattam nishphalam bhavēt | sva-dattam para-dattām vā yō harē-
116. ta vasundharām | shashtir varsha-sahasrāṇi viśṭhāyam jāyatē kri-
117. miḥ | ēkaiva bhaginī lōkē sarvēśhām api bhūbhujām | na bhōjyā
118. na kara-grāhyā vipra-dattā vasundharā | sāmānyōyam dharma-sē-
119. tur nripāṇām kālē kālē pālanīyō mahadbhiḥ | sarvān-ētā
120. n bhāvinah pārthivēndrān bhūyō bhūyō yāchatē Rāmachandrah
121. śrī-Virūpāksha. (In Kannaḍa characters)

Note.

This grant is similar to the previous number in the genealogical account and the date. It records the gift by the same King (Krishnarāya) with all rights of possession and inheritance of the village Lakshmisāgara situated to the west of the village Kōra in Gūluru-sīma, in Maragal-nādu, in Ānebiddajari-sthala in Ghanaśaila kingdom to Śrinivāsārya son of Tirmalārya of Haritānvaya gotra and Āśvalāyanasūtra, proficient in the study of Vēda and Vēdānga and ritual.

The boundaries of the village and the usual imprecatory verses next follow. This grant was composed like the previous number by Sabhāpati and engraved by Viranāchāri and ends with the signature of the king in Kannada characters.

ARCHAEOLOGICAL MUSEUM.

102. In their Order No. 3025-6—Edu. 142-23-4, dated 21st December 1923, the Government were pleased to accord sanction to the proposal made from this office to open an Archaeological Museum as a part of the Archaeological Department for affording facilities to scholars to carry on researches into the ancient history of India and particularly of Mysore. Steps were accordingly taken to arrange the archaeological finds preserved in the office and to exhibit them in show-cases. These consist of coins, copper-plate grants, ancient utensils, views of ancient monuments and estampages of inscriptions. Among the coins exhibited some are of the Āndrabhritya Kings, one of Harshavardhana Śilāditya, some of Vijayanagar Kings and a few of the Mughal and Mysore Sovereigns. The copper-plate grants are of the Gangas, the Hoysalas and the Vijayanagar and Mysore Kings. Views of the most important monuments in the State have been exhibited under different heads such as, architecture, sculpture, iconography, etc. Estampages of some typical inscriptions pertaining to different centuries showing the gradual development of palaeography are hung up on walls. Some more finds of admitted archaeological importance now in the custody of private individuals will also be acquired and added to the Museum so as to make it comprehensive and thoroughly instructive.

NUMISMATICS.

103. About fifty coins, all of copper, found in the possession of some merchants in Mulbāgal were examined during the year. Many of them were *Maili Kāsīs* issued during the reign of Krishnarāja Voḍeyar III, and a few of Hyder Ali and Tippu Sultan and two of Vijayanagar Kings. One of these two contains the figure of a man on the obverse and a legend on the reverse. The legend consists of two lines, *Ranga and Dēva* in modern Kannada characters. The peculiarity of this coin consists in making the bottom of one line of the legend turned towards the bottom of the other line, it being the out-come of writing in a semicircle. As there was no space to put the letters close to each other in a semicircle, the two words were written wide apart, so as to appear topsy-turvy. The other coin contains the figure of a bull on the obverse and a legend on the reverse. The legend reads *Sridēva*.

OFFICE WORK.

104. (i) The Revised Edition of *Karnāṭaka Śabdānuśāsana* was completed and published during the year.

The monograph on the Halebid temple is still under preparation.

(ii) Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District volume of the *Epigraphia Carnatica*. An index to the above Supplement is under preparation.

(iii) Kannada texts of the inscriptions of the Supplement to the Bangalore volume have been completely printed. The transliteration of the same as well as that of the Tumkur Supplement is under preparation. The translation of the inscriptions in the Hassan Supplement is nearing completion.

(iv) The printing of the General Index to the volumes of the *Epigraphia Carnatica* as well as that of the Index to the Annual Reports from 1907 to 1920 made fair progress during the year.

(v) A revised edition of the Manual of the Standing Orders of the Department was printed and published during the year.

(vi) Twenty-seven publications of the department and 75 photographs of views, etc., have been sold in the office during the year.

(vii) A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

(viii) The Office staff have discharged their duties with diligence.

105. As a summary of the results of the activity of the department during the year, the following new historical facts may be mentioned :—

(1) The ninety days' battle of Śrirangam between the Pandyas and Hoysala Narasimha II about the close of his reign, A. D. 1234.

(2) The dynasty of Karnapura rāshtra kings about A. D. 1411.

(3) The dynasty of kings known as Kōḍandaparaśurāma Mānōnnata line of kings. 15th century A. D.

(4) The Prāgvāṭa dynasty. 15th century A. D.

(5) The Jaina University of Tapagachchha in Lātapalli in Guzrat, where, under the guidance of Lakshmiśāgaragani, the degrees of Vāchaka, Vibudha and Gaṇi on male scholars and Gaṇini, Pravartini and Mahattarā on women scholars were conferred.

(6) The cordial relation between the Mahomedan kings of Guzrat and the native kings and people.

106. With a view to invite the attention of historians, the report may be concluded with the opinion of Professor Jacobi on the question of the Gupta era discussed in the last year's report. In his letter dated the 8th June 1924, he wrote to say—

"Your remarks on the Gupta epoch will necessitate a revision of that period of Indian history."

MYSORE,

10th July 1924.

R. SHAMASASTRY,

Director of

Archaeological Researches in Mysore.

APPENDIX A.

Statement showing the amounts sanctioned during the year 1923-24 for the repair and maintenance of Ancient Monuments in the State.

| Serial No. | District | Taluk | Place | Name of Institution | Nature of repairs | Amount sanctioned
Rs. n. p. | Amount spent
Rs. n. p. | Remarks |
|------------|--------------|--------------|--------------------------|--|--|--------------------------------|---------------------------|---------|
| 1 | Bangalore... | Bangalore | Bangalore Fort | Sri Venkateswara temple | Whitewashing and colour washing | 41 0 0 | 41 0 0 | |
| 2 | Do | Do | Do | Tippu Sultan's palace | Petty repairs | 36 0 0 | 25 0 0 | |
| 3 | Do | Do | Do City... | Cenotaph | Do | 42 0 0 | 51 0 0 | |
| 4 | Do | Channarayana | Channarayana | Alal Shah Khadri Darga | Construction of Nagarkhana and compound wall | 6,594 0 0 | ..... |  |
| 5 | Do | Do | Do | Timmappanji Urs' Mansion | Petty repairs | 53 0 0 | ..... |  |
| 6 | Do | Do | Do | Sri Appannaiah temple | Putting up copper Kalasams and gilding them | 2,290 0 0 | ..... |  |
| 7 | Kolar | Bowringpet | Mahur | Budikola Hill | Masonry and petty repairs | 15 4 0 | 15 4 0 | |
| 8 | Do | Chikballapur | Nandi hills | Tippu Sultan's palace | Whitewashing, painting and repairs to doors and windows. | 60 0 0 | 60 13 0 | |
| 9 | Mysore | Mysore | Mysore | Sri Varahaswami temple | Colour and whitewashing | 72 12 0 | 72 12 0 | |
| 10 | Do | Seringapatam | Seringapatam | Gumbaz | Petty repairs | 1,283 0 0 | 1,256 0 0 | |
| 11 | Do | Do | Do | Sri Ranganathaswami temple | Do | 255 0 0 | 255 0 0 | |
| 12 | Do | Do | Do | Col. Bailey's Dungeon | Do Special repairs | 117 0 0 | *117 0 0 | |
| 13 | Do | Do | Do | Daria Dawlat Bagh | Do | 26 0 0 | 26 0 0 | |
| 14 | Do | Do | Do | Obelisk monument | Do | 8,480 0 0 | 8,480 0 0 | |
| 15 | Do | Do | Do | Do Havelland Arch | Do | 36 0 0 | 36 0 0 | |
| 16 | Do | Do | Do | Jumma masjid | Do | 59 0 0 | 59 0 0 | |
| 17 | Do | Do | Do | Spot where Tippu's body was found | Do | 796 0 0 | 745 0 0 | |
| 18 | Do | T. Narasipur | Somanathapur | Kesava temple | Fencing | 100 0 0 | 100 0 0 | |
| 19 | Hassan | Behar | Behar | Sri Channakesava swami temple | Special repairs | 108 0 0 | 108 0 0 | |
| 20 | Do | Channarayana | Shannabalgola | Temples on Indrabetta | Salary of watchman | 130 0 0 | 125 0 0 | |
| 21 | Do | Do | Do | Do Chandrabetta | Repairs to the Car | 428 0 0 | 428 0 0 | |
| 22 | Do | Do | Do | Sri Aghoreswara swami temple | Repairs to temples | 1,152 0 0 | 1,152 0 0 | |
| 23 | Do | Do | Do | Sri Mallikarjuna and Nittakeswara temples. | Do | 967 0 0 | 967 0 0 | |
| 24 | Kadur | Mudgore | Kahasa | Sri Kalase swami temple | Petty repairs | 94 0 0 | 94 0 0 | |
| 25 | Do | Chikmagalur | Marle | Sri Channakesava swami temple | Repairs to temples | 500 0 0 | 500 0 0 | |
| 26 | Chitaldrug | Molakalmuru | Jatangli Rameswara Hill. | Asoka inscription | Special repairs | 5,173 0 0 | ..... |  |
| | | | | | Do | 15 0 0 | ..... |  |
| | | | | | Pay of watchman | 470 0 0 | 410 0 0 | |
| | | | | | | 72 0 0 | 72 0 0 | |

*This was repaired during 1921-22 and payment was made in the subsequent year.

N.B.—In accordance with paragraph 6 (3) (ii) of Government Order No. G. 6043-105—G.M. 194-17-8, dated the 14th September 1923, a sum of Rs. 1,000 was distributed during the year, as noted in the margin, among the several districts by the Chief Engineer for the repair and maintenance of monuments which are not normal institutions.

The amounts placed at the disposal of the divisions of Hassan, Kolar and Chitaldrug were spent while no expenditure on this account was incurred in other Divisions.

| | |
|------------|-------|
| Mysore | Rs. |
| Bangalore | 350 |
| Chitaldrug | 100 |
| Hassan | 80 |
| Kadur | 220 |
| Kolar | 75 |
| Tumkur | 75 |
| Kolar | 75 |
| Shimoga | 125 |
| Total | 1,000 |

APPENDIX B.

List of Photographs taken during the year 1923-24.

| No. | Size | Description | Village | District |
|-----|---------|---|-----------------|----------|
| 1 | 12 × 10 | Anjaneya figure | Bettadapura | Mysore |
| 2 | 10 × 8 | Gavi with Linga | do | do |
| 3 | 8½ × 6½ | Views of Double Linga in the above cave | do | do |
| 4 | " | Do | do | do |
| 5 | " | Do | do | do |
| 6 | " | Do | do | do |
| 7 | 5½ × 3½ | Kankalgavi | do | do |
| 8 | " | Pandavagutti | Sompura | do |
| 9 | " | Do | do | do |
| 10 | " | Cholesvara temple | Hanagal | do |
| 11 | " | Do | do | do |
| 12 | 8½ × 6½ | Narasimha temple | Arkalgud | Hasan |
| 13 | 12 × 10 | Sambunathasvara temple, south-east view. | Sambhunathapura | do |
| 14 | 8½ × 6½ | Do south-west view. | do | do |
| 15 | " | Narasimha temple, south-west view | Gorur | do |
| 16 | " | Eragasvara temple. Doorway of Garbhagriha. | Mudagera | do |
| 17 | " | Do Figure of the Bull | do | do |
| 18 | 12 × 10 | Yoga Narasimha temple, south-west view | do | do |
| 19 | 8½ × 6½ | Kirthinarayana temple, south-east view | Heragu | do |
| 20 | 12 × 10 | Chennakesava and Nagesvara temples, front view. | Mosale | do |
| 21 | 10 × 8 | Do | do | do |
| 22 | 12 × 10 | Nagesvara temple, south view | do | do |
| 23 | " | Do Ceiling in the Porch | do | do |
| 24 | " | Do do in the Navaranga | do | do |
| 25 | 10 × 8 | Do west view | do | do |
| 26 | " | Do view of tower with Hoy-sala crest. | do | do |
| 27 | 8½ × 6½ | Do Figures in front of tower. | do | do |
| 28 | " | Do east view | do | do |
| 29 | 10 × 8 | Chennakesava temple, Ceiling in the Porch. | do | do |
| 30 | " | Do Ceiling in the Navaranga. | do | do |
| 31 | " | Do south-east view | do | do |
| 32 | " | Do south-west view | do | do |
| 33 | 8½ × 6½ | Do west view | do | do |
| 34 | 5½ × 3½ | Coins | ..... | ... |

List of Drawings prepared during the year 1923-24.

| No. | Description |
|-----|-------------------------------------|
| 1 | Plan of temples at Mosale |
| 2 | Plan of Double Linga at Bettadapura |

INDEX.

A.

| | PAGE | | PAGE |
|--|----------------|--|---------------------|
| Abhayānāyāni, <i>chief</i> , | 91 | Antarapattana, <i>village</i> , | 10 |
| Abhēdya, <i>son of Jayavarma</i> , | 10 | Apāpa, <i>engraver</i> , | 17, 18, 69, 81 |
| Abhichandra, <i>King of Nāgapura</i> , | 11 | Appegaḍa, <i>male</i> , | 43 |
| Achchhēdya, <i>son of Jayavarma</i> , | 10 | Arakalgūḍ, <i>town</i> . | 1 |
| Achyutarāya, <i>Vijayanagar King</i> , | 19, 43, 89 | Arahukōṭe, <i>village</i> , | 82 |
| | 90, 104 | Araḷūr Buḥchayaḡaḍa, <i>male</i> , | 85 |
| Adavichubukūr, <i>village</i> , | 92 | Āraṇi Rāmanāyaka, <i>an officer in</i> | |
| Adavi Kuruppalli, <i>village</i> , | 88 | <i>Vijayamangala</i> , | 56, 57, 58 |
| Ādeppa, <i>male</i> , | 88 | Arapalle, <i>village</i> , | 92 |
| Ādityēśvara, <i>god</i> , | 27 | Araśālupati, <i>male</i> , | 24 |
| Agalahalli, <i>village</i> , | 43 | Aravalli, <i>village</i> . | 28 |
| Āgara, <i>capital of a Kingdom in</i> | | Aravinda Nāyaka, <i>chief of Rālakōṭe</i> , | 85 |
| <i>Gujrāt</i> , | 15 | Arbudāchala, <i>sacred place of the</i> | |
| Agasarahalli, <i>village</i> , | 27, 28 | <i>Jainas</i> , | 15 |
| Agniśarma, <i>male</i> , | 81 | Areyālatere, <i>village</i> , | 70 |
| Agrahāra, <i>village</i> . | 24 | Areyanāḍu, <i>hobli</i> , | 56 |
| Ahmad, <i>Mahammadan ruler of</i> | | Arivarama, <i>Ganga King</i> . | 15 |
| <i>Hadalavi in Malwa</i> , | 14 | Ārya, <i>goldsmith, father of Apāpa</i> , | 17 |
| Ahmadābād, <i>kingdom</i> , | 14 | Āśāditya, <i>Mānōnnata king of Kanya-</i> | |
| Ahōbala Nārasimha, <i>god</i> , | 101 | <i>kubja</i> , | 13 |
| Ajjappanāyaka, <i>male</i> . | 67 | Āśāpalli, <i>village</i> , | 14 |
| Akkegāvunḍa, <i>male</i> , | 46 | Āśāvarman, <i>male</i> , | 47 |
| Akkamangala, <i>village</i> , | 49 | Asimbāla, <i>village</i> , | 71 |
| Akkan Basti, <i>Jaina temple at Sravan</i> | | Ātrēya, <i>author of a treatise on</i> | |
| <i>Belgola</i> , | 9 | <i>medicine</i> , | 71 |
| Akkaṇṇa, <i>male</i> . | 41 | Attavara, <i>village</i> , | 1, 4 |
| Akkappanāyaka, <i>chief</i> , | 95 | Attikuṇṭa, <i>village</i> , | 92, 94 |
| Akkihebbālu, <i>hobli</i> , | 105 | Attikuṇṭa Hanumantagaḍa, <i>male</i> , | 94 |
| Ālattūr, <i>village</i> , | 71 | Āvala Koṇḍappa, <i>male</i> , | 69, 72 |
| Ālega Siṅṡaiyyangār, <i>male</i> , | 107 | Avamānipalle, <i>village</i> , | 92 |
| Ālēnahalli, <i>village</i> , | 105 | Avanarapalle, <i>village</i> , | 92 |
| Ālūr, <i>village</i> , | 44, 72 | Āvani, <i>hobli</i> , | 60, 61 |
| Ālūr grant, | 16, 19, 72, 79 | Avanti, <i>country</i> , | 11 |
| Ambājidurga, <i>hill</i> , | 45 | Āvati, <i>hobli</i> , | 54 |
| Ambalan, <i>male</i> , | 48 | Āvati-nāḍu, <i>province</i> , | 54 |
| Ambuga, <i>village</i> , | 9 | Avinīta, <i>Ganga King</i> , | 16, 17, 18, 19, 67, |
| Amṡitāpur, <i>village</i> , | 7 | | 69, 71 |
| Amṡitēśvara, <i>god</i> , | 3, 7, 9 | Avvanīyūr, <i>village</i> , | 83 |
| Āṇdarasa, <i>chief</i> , | 30 | Ayapagāri Ayana, <i>male</i> , | 63 |
| Āṇari, <i>village</i> , | 71 | Ayyaharasa s. a. Ayyaparasa, | 87 |
| Āṇayya, <i>male</i> , | 47 | Ayyama, <i>male</i> , | 64 |
| Āṇhrabhṡṡitya, <i>dynasty</i> , | 113 | Ayyapa or Ayyapadēva, <i>Nolamba (?)</i> | |
| Āṇebiddajari-sthala, <i>division</i> , | 110, 113 | <i>King</i> , | 86, 87 |
| Āṇiruddha Mādhava, <i>god</i> , | 7 | Ayyaparasa, s. a. Ayyaharasa, <i>chief</i> , | 87 |
| Āṇappa Mādappa, <i>male</i> , | 44 | Ayyavarma, <i>Ganga King</i> , | 17 |

B.

| | PAGE | | PAGE |
|---|--------------------|---|--------|
| Baichappagaṇḍa, chief of <i>Āvati-nādu</i> , | 53, 54 | Bhāgīratha, <i>Mānōnnata King</i> , | 13 |
| Baichappanāyaka, <i>do.</i> , | 19 | Bhānu, <i>King</i> , | 14, 15 |
| Bairakūr, <i>hobli</i> , | 62 | Bharatadēva, author of a treatise on music and dancing, | 71 |
| Bairappa, male, | 49 | Bhīma, <i>King</i> , | 13, 14 |
| Bairayagaṇḍa, <i>Rālakōṭe chief</i> , | 84 | Bhōja, <i>King of Dhārā</i> , | 15 |
| Bālabōja, engraver, | 33 | Bhūmidēvi, goddess, | 9 |
| Bali, <i>Puranic King</i> , | 7 | Bhūvarāha, title, | 23 |
| Ballaginādu mūvattu, district, | 36, 37 | Bhūvikrama, <i>Ganga King</i> , | 76 |
| Ballāla, <i>Hoysala King</i> , | 38 | Bidireholan, male, | 46 |
| Ballayya, male, | 36 | Bijjalāpura s. a. Hānugal, village, | 26 |
| Bammasamudra, village, | 52 | Bīramānahalli, village, | 50 |
| Bamunaya, male, | 38 | Bīravalli, village, | 107 |
| Bamya, warrior, | 105 | Biruballi, village, | 107 |
| Baṇajiga Tammanṇagaṇḍa, male, | 82 | Birudentembaragaṇḍa, title of Mysore Kings, | 23 |
| Bānalli Malligarōja, engraver, | 106 | Bōgādi, village, | 83 |
| Bānapura, village, | 17, 69, 81 | Boggarājayya, chief, | 65 |
| Bānapurēsa, title of <i>Apāpa</i> , | 17, 18 | Brahma, god, | 8 |
| Bāpu Sāheb Bahadur Chhatrapati, King of <i>Kolhāpur</i> , | 27 | Brāhmaṇapalle, village, | 92 |
| Bārobbe, village, | 79 | Buchchanṇa, male, | 94 |
| Basavāpatṇa, village, | 1, 3, 21, 22 | Būchēśvara, god, | 6, 9 |
| Basavaśaraṇa, male, | 32 | Bukka, <i>Vijayanagar King</i> , | 36 |
| Bayiraparāya Rāyaṇṇa, male, | 90 | Bukkaṇṇa, <i>do.</i> , | 42 |
| Beluhūru-sīme, district, | 30 | Bukkaṇṇa Voḍeyar, <i>do.</i> , | 49 |
| Bēlūr, town, | 9, 27, 28, 30, 32 | Bukkarāya II, <i>do.</i> , | 85 |
| Bettadapura, village, | 1, 2, 21, 103, 104 | Būtuga, <i>Ganga King</i> , | 16 |
| Bēvūr Pōlūr, village, | 86 | | |

C.

| | | | |
|---|------------|--|--------|
| Chaitrasimha, <i>Prāgvāṭa King</i> , | 14 | Chatchathalli, village, | 9 |
| Chākēnahalli, village, .. | 96, 102 | Chattanhalli, village, | 32 |
| Chakrasika, name of a figure in the <i>Nāgēśvara temple at Mosale</i> , | 8 | Chāturvēdyas, scholars versed in the Vedas (?). | 69, 71 |
| Chalamakōṭa, village, | 89 | Chauhattamalla, title, | 101 |
| Chālukya, dynasty, | 32, 33, 77 | Chelle, village, | 69 |
| Cheluvarāya god, | 107 | Chennappaya, male, | 43 |
| Chāmarāja, <i>Mysore King</i> , | 22, 23 | Cherlupalli, village, | 95 |
| Chāmarāja Voḍeyar VI, <i>do.</i> , | 19 | Chikballāpur Plate, | 15 |
| Chāmarasa, <i>do.</i> , | 23 | Chikballāpur-sīme, district, | 54 |
| Chāmasāgara, village, | 23 | Chikkadēvarāja Oḍeyar, <i>Mysore King</i> , | 107 |
| Chāmasamudra, village, | 22, 23 | Chikkaṇṇa, male, | 61 |
| Chandapāla, author of a commentary on <i>Nalāchampu</i> , | 14 | Chikkanūr, village, | 50 |
| Chandaprabha, <i>King of Sindhudēsa</i> , | 11 | Chikkegaṇḍa, male, | 44 |
| Chandāsīmha, <i>Prāgvāṭa King</i> , | 14 | Chilugonḍanahalli, village, | 59 |
| Chāṇikya-Nārāyaṇa, title, | 101 | Chinnamanāyani, male, | 89 |
| Chandra, minister of <i>Ahmad</i> , | 14 | Chinnapalle, village, | 92 |
| Chandrabettā, a hill near <i>Sraṇa Belgōla</i> | 9 | Chinnappa, male, | 49 |
| Chandragupta I, <i>Gupta King</i> , | 11 | Chitradhara, a figure in the <i>Nāgēśvara temple at Mosale</i> , | 8 |
| Chandragupta, <i>King of Dantipura</i> , | 11 | Chitrasēna, <i>do.</i> , | 8 |
| Chandrasēna, <i>Mānōnnata King</i> , | 13 | Chōla, dynasty, | 12, 87 |
| Channakēśava, god, | 7, 9, 10 | Chōlasamudra, <i>hobli</i> , | 102 |
| Charaka, author of a treatise on medicine, | 71 | Chōlēśvara, god, | 24 |
| Chāruhīru, daughter of <i>Karma, Prāgvāṭa King</i> , | 15 | Chōrapalle or Chōrappalli, village, | 45, 46 |
| | | Chōrayadēva, <i>Noḷamba King</i> , | 87 |

| | PAGE | | PAGE |
|------------------------------|----------------|--------------------------------|--------|
| Chōrayya, s. a. Chōrayadēva, | 86 | Chūla, a female Jaina scholar, | 14 |
| Chūkutṭūr, vil'age, | 81 | Chunchankatṭe, village, | 10 |
| Chūkutṭūr grant, | 15, 17, 19, 79 | Coorg, province, | 21, 24 |

D.

| | | | |
|---|---------|------------------------------------|--------------------|
| Dalasur, village, | 83 | Dharaṇanāgakumāra, King, | 11 |
| Dalelasimha, Mānōnnata King, | 13 | Dharaṇēnanāga, King, | 11 |
| Dāmōdara, Mānōnnata King, | 13 | Dharaṇivarāha, title, | 101 |
| Dantipura, capital of Chāndragupta, | 11 | Dhīra, Prāgvāṭa King, | 14 |
| Dāpu, daughter of Mēgha, Prāgvāṭa King, | 15 | Dhōra, Rāshtrakūṭa King, | 77 |
| Dattakasūtra, a work, | 68 | Digambara, a class of Jainas, | 14 |
| Dēmasamudra, village, | 96, 102 | Digupalli, vil'age, | 90 |
| Dēvagiri, place, | 13 | Dimbāla, village, | 91 |
| Dēvakumāra, s. a. Dēvakumāranāga, son of Nāgakumāra, | 11 | Dindigallu or Dindugal, village, | 55, 58 |
| Dēvanūr, village, | 9 | Dodḍa Bairappagauḍa, Avati chief, | 54 |
| Dēvapūr, town, | 13, 64 | Dōrasamudra s. a. Halebīḍ, town, | 28, 36 |
| Dēvarabhaṭṭa, male, | 38, 39 | Dōrayyanāyaka, chief, | 87 |
| Dēvarāja, s. a. Lakshmiśāgara, Jaina guru, | 13 | Drama Tanka, a coin, | 14 |
| Dēvarāja Oḍeyar, Mysore King, | 107 | Duggasandra, hobli, | 63, 64 |
| Dēvihaḷli, village, | 31, 32 | Durgamāra Ereyappa, Ganga Prince, | 83 |
| Dēvisimha, Prāgvāṭa King, | 14 | Durvinīta, Ganga King, | 18, 19, 69, 71, 76 |
| Dhanvantari, a sage noted for his proficiency in the science of medicine, | 71 | Duṣṭavākya, minister of Jayavarma, | 10 |
| Dhāra, capital of Mālva, | 15 | Dvārakadāsa, Mānōnnata King, | 13 |
| | | Dvārasamudra s. a. Dōrasamudra, | 26 |
| | | Dvārāvati, do., | 31 |
| | | Dvijarājōdaya, a work, | 13 |

E.

| | | | |
|-----------------------------|--------|---------------------------|---------|
| Eastern Chalukyas, dynasty, | 30 | Eragēśvara, god, | 5 |
| Elavara, village, | 51 | Erake Nāgappa, male, | 82 |
| Embarahalli, village, | 53, 54 | Ereyanga, Hoysala King, | 31 |
| Emmūr Biḍḍūr, village, | 87 | Ereyapparasa, Ganga King, | 19, 105 |
| Eni Hanumanta, god, | 103 | | |

F.

| | |
|-------------|--------|
| Fleet, Dr., | 16, 18 |
|-------------|--------|

G.

| | | | |
|--|------------------------|---|----------------|
| Gadarāja, minister in Ahmadābād, | 14 | Ganjenād, village, | 69 |
| Gadyakarṇāmrīta, a work, | 12 | Gaṭṭada Ikkēri, village, | 27 |
| Gālvatenṭaru, village, | 79 | Gaṭṭavāḍipura grant, | 16 |
| Gaṇamāle Basavadēva, male, | 40, 41 | Gauri, queen of Bukka, | 36 |
| Ganga, dynasty, | 15, 16, 17, 32, 68, 80 | Gautaya, Śāluva King, | 101 |
| Gangādharēśvara god, | 51 | Ghanagiridurga s. a. Penukōṇḍa, capital of Vijayanagar Kings, | 92 |
| Ganga Hariṭa, male, | 33 | Ghanambāchārya, engraver, | 18, 72 |
| Ganganatta, village, | 92 | Ghanaśaila s. a. Ghanagiridurga, | 110, 113 |
| Ganga Plates, | 15, 16, 17 | Ghaṭṭadahalli, village, | 33, 34, 35, 36 |
| Gangeddalu, village, | 61 | Ghaṭṭadahalli grant of Harihara, | 33 |
| Gangeddaluḷunte, village, | 64 | Ghiyāsuddīn, Mahammadan King, | 14 |
| Gaṇi, a title given to Jaina male scholars, | 13, 14 | Girikūṭa, city, | 10 |
| Gaṇini, a degree conferred upon Jaina female scholars, | 14 | Girinagara, town, | 10, 11 |

| | PAGE | | PAGE |
|--|----------------|---|---------|
| Gökayya, <i>male</i> , | 46, 47 | Gummaredḍipalli, <i>village</i> , | 83 |
| Gōlēnhaḷḷi, <i>village</i> , | 1, 6 | Gummēśvara, <i>god</i> , | 37 |
| Gombīra, <i>sculptor</i> , | 9 | Guṇḍabomma, <i>Sāluva King</i> , | 101 |
| Gōpālādīkshita, <i>male</i> , | 89 | Guṇḍadēva, <i>do.</i> , | 101 |
| Gōpinātha, <i>god</i> , | 55, 57, 58, 59 | Guṇḍaya, <i>Sāluva King</i> , | 101 |
| Gōrūr, <i>village</i> , | 1, 4 | Guṇḍlūru-sīme, <i>district</i> , | 92 |
| Gottakunte, <i>village</i> , | 84 | Gunta vāripalle, <i>village</i> , | 92 |
| Gōvabēṭṭa, <i>place</i> , | 106 | Gupta, <i>dynasty</i> , | 11, 18 |
| Gōvaḷarāya, <i>chief</i> , | 50 | Gupta era, | 18, 114 |
| Gōvaṇṇa, <i>male</i> , | 40, 41 | Gurapa, <i>male</i> , | 82 |
| Gōvigauḍa, <i>hero</i> , | 28 | Gurikanapārapatyagāra, <i>an office</i> , | 56 |
| Gōvīndarāja, <i>Rāshtrakūṭa King</i> , | 78 | Guritana, <i>do.</i> , | 55 |
| Gujerāt, <i>kingdom</i> , | 12 | Gurugaṇaratnākara, <i>a work</i> , | 13, 14 |
| Gujjanahaḷḷi, <i>village</i> , | 64, 65, 66 | Guzrāt s. a. Guzrāt, <i>kingdom</i> , | 13 |
| Gūlūr-sīme, <i>district</i> , | 110, 113 | | |

H.

| | | | |
|---|---------|--|---------|
| Hadalavi, <i>a kingdom in Mālva</i> , | 14 | Hēmādri, <i>author</i> , | 13 |
| Hagere, <i>village</i> , | 31 | Hēma-hamsa, <i>Jaina scholar</i> , | 14 |
| Haihaya, <i>a family of Kings</i> , | 77 | Hēmākūṭa, <i>hill near Vijayanagara</i> , | 10 |
| Haḷebīḍ, <i>town</i> , | 1, 6, 9 | Heragu, <i>village</i> , | 1, 5, 9 |
| Haḷebīḍ, <i>village</i> , | 31 | Hiranyagarbha, <i>a kind of sacrifice</i> , | 71 |
| Hālugadde, <i>a field</i> , | 32 | Hiriyadaṇṇāyaka, <i>Chief of Bēlūr</i> , | 28 |
| | | Hiriyapura, <i>village</i> , | 104 |
| Hāma, <i>King</i> , | 13 | Hōbaḷigār, <i>a class of servants in the</i> | |
| Hanchukal-bēṭṭa, <i>hill near Muḷabāgūl</i> , | 60 | <i>army</i> , | 57 |
| Handaḷaḷa, <i>place</i> , | 33 | Hodalihaḷḷi, <i>village</i> , | 94 |
| Hāṅgal, <i>village</i> , | 1, 3 | Holavanahaḷḷi sīme, <i>province</i> , | 59 |
| Hānugal, <i>do</i> , | 24, 26 | Honnagaḍa, <i>male</i> , | 44 |
| Haradūr-Kankālādēva, <i>male</i> , | 103 | Honnēnaḷḷi, <i>village</i> , | 105 |
| Haradūr-pura, <i>village</i> , | 104 | Hosaholalu, <i>village</i> , | 10 |
| Hari, <i>god</i> , | 44 | Hosaḷḷi, <i>village</i> , | 41 |
| Harihara, <i>Vijayanagar King</i> , 19, 33, 35, 39, | | Hosupēṭ, <i>village</i> , | 67 |
| | 85 | Hosūr grant, | 16 |
| Hariharaṇāya, <i>do</i> , | 60 | Hoyśala, <i>dynasty</i> , 12, 26, 27, 28, 30, 36, 40 | |
| Harivarma, <i>King of Simhapura</i> , | 10 | Hulakere, <i>village</i> , | 36, 37 |
| Harivarma, <i>King of Girinagara</i> , | 11 | Hulikantesvāmi-maṭha, <i>a mutt</i> , | 45 |
| Harivarma, <i>Ganga King</i> , | 17, 18 | Huliyagere, <i>place</i> , | 40, 41 |
| Harivarma-mahādhiraṇāya, <i>do</i> , | 68 | Hullekere, <i>village</i> , | 10 |
| Hariyappa, <i>male</i> , | 92, 106 | Hūvinahaḷḷi, <i>village</i> , | 44 |
| Harsha-charita, <i>a work</i> , | 12 | Hyāman, <i>wife of Sujesa, Prāgvāṭa</i> | |
| Harshavardhana-Śilāditya, <i>King</i> , | 113 | <i>King</i> , | 15 |
| Harupeya-nāyaka, <i>male</i> , | 42 | Hyder Ali, <i>ruler of Mysore</i> , | 113 |
| Hassain Khān, <i>male</i> , | 30 | Hyder Ali Khan, <i>do</i> , | 56, 58 |

I.

| | | | |
|---|--------|---|-----|
| Idugōḍu, <i>village</i> , | 30 | Indrajit, <i>demon</i> , | 103 |
| Ilabutaḍa s. a. Indrajit, <i>Prāgvāṭa</i> | | Indrajit, s. a., Ilabutaḍa, <i>Prāgvāṭa</i> | |
| <i>King</i> , | 14 | <i>King</i> , | 14 |
| Ilādurga, <i>place</i> , | 14 | Indrapura, <i>town</i> , | 13 |
| Imarakunte, <i>village</i> , | 91 | Iṛiva-Noḷamba, <i>Noḷamba King</i> , | 46 |
| Immaḍi-Narasimha, <i>Sāluva King</i> , | 102 | Iśvara-śarmma, <i>male</i> , | 81 |
| Indira, <i>King</i> , | 47, 48 | | |
| Indradēva or Indaradēva or Indra, | | | |
| <i>Rāshtrakūṭa or Noḷamba King</i> , | 62 | | |

J.

| | PAGE | | PAGE |
|--|--------|--|------|
| Jacobi, <i>Professor</i> , | 114 | Jayadēva, <i>a writer</i> , | 10 |
| Jagannātha, <i>Mānōnnata King</i> , | 13 | Jayalakshmi, <i>daughter of Méghavāhana</i> , | 11 |
| Jaita-Nārāyaṇa, <i>s. a. Kīrtinārāyaṇa</i> , | | Jayandhara, <i>King</i> , | 10 |
| <i>god</i> , | 5 | Jayantamangala, <i>fortress</i> , | 12 |
| Jālantika, <i>forest</i> , | 10 | Jayasēna, <i>King of Avanti</i> , | 11 |
| Janārdana, <i>god</i> , | 7 | Jayasimha, <i>King of Pāvakaṇṭi</i> , | 13 |
| Janārdana Temple, <i>Temple at Kittāne</i> , | 6 | Jayatēja, <i>Ganga King</i> , | 15 |
| Jangamakôte, <i>hobli</i> , | 67 | Jayavarma, <i>King of Muttra</i> , | 10 |
| Jangamakôte, <i>village</i> , | 79, 82 | Jeṛikapalli, <i>sacred place of the Jaiṇas</i> , | 15 |
| Jāvali grant, | 16 | Jīva, <i>son of Sujesa, Prāgvāta King</i> , | 15 |
| Javayya, <i>male</i> , | 47 | Jōgalakāshṭa, <i>village</i> , | 60 |
| Jaya, <i>King</i> , | 11 | Jōkunṭe, <i>village</i> , | 87 |

K.

| | | | |
|---|------------|--|-------------|
| Kadamba, <i>dynasty</i> , | 17, 18, 68 | Kanakadēva cave, <i>cave at Bettādapura</i> , | 106 |
| Kādavas, <i>s. a. Pallavas</i> , | 12 | Kanakaṇagavi, <i>do</i> , | 106 |
| Kadiri-Narasimha dēva, <i>god</i> , | 87 | Kānakānahalli, <i>village</i> , | 38 |
| Kadiripati-Rājanāyaka, <i>Chief</i> , | 82 | Kanakapaṭṭana, <i>town</i> , | 10, 11 |
| Kāhala-kavi-sārvabhauma, <i>title of</i> | | Kanākēnahalli, <i>village</i> , | 38 |
| <i>Sakalakavi-Chakravartī</i> , | 12 | Kanālūr, <i>village</i> , | 30 |
| Kaivāra, <i>country</i> , | 50, 81 | Kānchi, <i>city</i> , | 11, 12, 101 |
| Kaivāraṇād, <i>place</i> , | 48 | Kāndāchāra, <i>Military department</i> , | 55, 57 |
| Kākutsthavarma, <i>Kadamba King</i> , | 18 | Kankāladēva, <i>a priest of Haradūr</i> , | 2, 103 |
| Kalā, <i>a coin</i> , | 14 | Kannaḍa, <i>Language</i> , | 15 |
| Kāla, <i>Prāgvāta King</i> , | 14 | Kannāgāle, <i>village</i> , | 42, 43 |
| Kāla-kavikalabha, <i>title of Sakala-</i> | | Kannasandra, <i>village</i> , | 61 |
| <i>vidyāchakravartī</i> , | 12 | Kāṇvāvana-sagōtra, <i>family</i> , | 68, 80 |
| Kaḷale, <i>village</i> , | 27 | Kānyakubja, <i>s. a. Kanauj, town</i> , | 13 |
| Kalāvati, <i>wife of Sōmēśvara, Hoysala</i> | | Karaṇika Maḍehāla-Jasavantabhaṭṭa, | |
| <i>King</i> , | 12 | <i>male</i> , | 62 |
| Kalavura, <i>place of batt'le</i> , | 105 | Karaṇika-mānya, <i>a grant of land for</i> | |
| Kalegānipalle, <i>village</i> , | 90 | <i>Shanbhogi service</i> , | 92 |
| Kālgāvundarasa, <i>male</i> , | 86 | Karatāl, <i>village</i> , | 106 |
| Kalidēva, <i>god</i> , | 31 | Kariya Māṇikya-nāyaṇi, <i>chief</i> , | 92 |
| Kalikāla-Kālidāsa, <i>title of Sakala-</i> | | Karma, <i>King</i> , | 14 |
| <i>vidyāchakravartī</i> , | 12 | Karma, <i>Prāgvāta King</i> , | 15 |
| Kālingamardana, <i>god</i> , | 7 | Karma, <i>son of Ratna, Prāgvāta King</i> , | 15 |
| Kalkūr, <i>village</i> , | 18 | Karmadēvi, <i>mother of Lakshmīsāgara</i> , | 15 |
| Kallahalli, <i>village</i> , | 48, 49 | Karmasimha, <i>father of Dévarāja</i> , | 13 |
| Kallavadēragavi, <i>cave at Bettāda-</i> | | Karnāḍu, <i>the original form of the word</i> | |
| <i>pura</i> , | 2 | <i>Karnāṭa</i> , | 15 |
| Kalladēva, <i>god</i> , | 49, 88 | Karṇapurabrāshṭra, <i>country</i> , | 12 |
| Kallēśvara, <i>god</i> , | 31 | Karṇāṭa, <i>country</i> , | 15 |
| Kallumatha, <i>a mutt at Mulbāgūl</i> , | 61 | Kasava, <i>male</i> , | 33 |
| Kāmadēvahalli, <i>village</i> , | 51 | Kāśśikollampati, <i>village</i> , | 57, 58 |
| Kāmanṇa, <i>male</i> , | 29 | Kāthāri Sāluva, <i>title of Mangidēva</i> , | 101 |
| Kamathāsura, <i>demon</i> , | 11 | Kaṭṭukodage, <i>a grant</i> , | 86 |
| Kamathēśvara Temple, <i>Temple at</i> | | Keuledurga, <i>village and fort</i> , | 27 |
| <i>Heragu</i> , | 5 | Kauśāmbi, <i>city</i> , | 11 |
| Kambalāchārya, <i>a sage noted for his</i> | | Kautsi, <i>town</i> , | 13 |
| <i>skill in music and dancing</i> , | 71 | Kavirājābhinava Bhṛttabāṇa, <i>title</i> | |
| Kambhampalle, <i>village</i> , | 89 | <i>of Sakalavidyāchakravartī</i> , | 12 |
| Kāmēśvara, <i>g. d.</i> , | 48 | Kēdārēśvara temple, <i>Temple at Halēbīḍ</i> , | 9 |
| Kammaṭampalle, <i>village</i> , | 94 | Kelasi, <i>village</i> , | 10 |

| | PAGE | | PAGE |
|---|------------|--|-------------------|
| Kendanahalli, <i>village</i> , | 50 | Konguṇi-mahādhiraṇa, <i>s. a. Sivamāra</i> , | 77 |
| Keragalūr, <i>s. a. Keralūr, village</i> , | 30 | Konguṇi-mahādhiraṇa-paramēśvara, <i>do.</i> , | 78 |
| Keralūr, <i>do.</i> , | 28, 29, 30 | Konguṇivarmadharma mahādhiraṇa, | |
| Keriyabhaṭṭa, <i>male</i> , | 38, 39 | <i>s. a. Konguṇivarma, Ganga King</i> , | 68, 80 |
| Kēśava, <i>god</i> , | 3, 9, 43 | Konguṇivarma-Nitivākya-permāṇaḍi, | |
| Kēśavādhvari, <i>male</i> , | 23 | <i>Ganga King</i> , | 105 |
| Kētagauḍa, <i>male</i> , | 38 | Konkaṇivarma, <i>Ganga King</i> , | 17 |
| Kēṭayanāyaka, <i>male</i> , | 3 | Kopālampilgi, <i>village</i> , | 79 |
| Kēṭayana Mādayya, <i>warrior</i> , | 30 | Kōra, <i>village</i> , | 113 |
| Khambi, <i>daughter of Karma, Prāg-
vāta King</i> , | 15 | Kōravangala, <i>village</i> , | 1, 6, 9 |
| Kichehanna, <i>male</i> , | 93 | Korikunda, <i>province</i> , | 71 |
| Kilupaṭṭe Bairasamudra, <i>village</i> , | 65 | Kottāgāla, <i>division</i> , | 107 |
| Kirātārjuniya, <i>a work</i> , | 76 | Koṭtemba, <i>village</i> , | 79 |
| Kirti-nārāyaṇa temple, <i>Temple at Heragu</i> , | | Koṭṭugere, <i>village</i> , | 94 |
| | 5, 9 | Koṭṭūr, <i>village</i> , | 92 |
| Kirtisimha, <i>Mānōnnata King</i> , | 12 | Kovalāla-nāḍu, <i>s. a. Kolar, province</i> , | 83 |
| Kirtivarma, <i>Saka prince</i> , | 10 | Koyatūr, <i>village</i> , | 92 |
| Kiruttiruvanūr, <i>place</i> , | 48 | Koyatūr-Ainūrvare (?), <i>ma'e</i> , | 87 |
| Kōḍaṇḍa-parasurāma, <i>Title of
Mānōnnata King</i> , | 13 | Kṛishṇamūrttyāchārya, <i>male</i> , | 53 |
| Koḍanjeruvu grant, | 17, 18, 19 | Kṛishṇappanāyaka, <i>chief of Bē'ūr</i> , | 19, 32 |
| Koḍanjeruvu or Koḍanjeruvu, | | Kṛishṇappa nāyaka, <i>chief</i> | 32, 44 |
| <i>village</i> , | 67, 71 | Kṛishṇarāja Oḍeyar II, <i>Mysore
King</i> , | 19, 55, 57, 58 |
| Koḍipalle, <i>village</i> , | 92 | Kṛishṇarāja Oḍeyar III, <i>Mysor
King</i> , | 113 |
| Kōḡōḍu, <i>village</i> , | 30 | Kṛishṇarāja, <i>Vijayanagar King</i> | 19, 108, 110, 113 |
| Kōlālapura, <i>s. a. Kolar, town</i> , | 105 | Kṛishṇarāyamaḥārāya, <i>do.</i> | 64 |
| Kōlālasīma, <i>Province</i> , | 65, 84, 89 | Kṛishṇarāyapura, <i>village</i> , | 110 |
| Kōlāla-Sōmayyadēva, <i>male</i> , | 50 | Kṛishṇātrēya gōṭa, <i>family</i> , | 81 |
| Kolhāpur, <i>state</i> , | 27 | Kṛishṇavarma, <i>Ganga King</i> , | 17, 80 |
| Kollāpuradamma, <i>goddess</i> , | 4 | Kṛishṇavarma, <i>Kadamba King</i> , | 117 |
| Komarayyasetṭi, <i>male</i> , | 62 | Kṛishṇavarma II, <i>Kadamba King</i> , | 17, 18, |
| Kōnapalle, <i>village</i> , | 94 | | 68 |
| Koṇḍajji, <i>village</i> , | 9 | Kshēmarāja, <i>son of Vaḷabha, King of
Gujarāt</i> , | 12 |
| Koṇḍi, <i>village</i> , | 32, 33 | Kudirikoṇṭikōṭa, <i>fort</i> , | 89 |
| Koṇḍigrāma, <i>village</i> , | 32 | Kūḍlugiri, <i>village</i> , | 92 |
| Konga Hariyappa, <i>male</i> , | 106 | Kūḍlūr grant, | 16 |
| Kongālaya, <i>country</i> , | 11 | Kulakarni, <i>office of Shanbhog</i> , | 89 |
| Kongālnāḍ, <i>division</i> , | 105 | Kumāra-Muttarasa, <i>male</i> , | 86 |
| Kongāḷva, <i>dynasty</i> , | 106 | Kumāraśarma, <i>male</i> , | 81 |
| Konganāḍ, <i>province</i> , | 106 | Kumbhakarna, <i>King of Mēvād</i> , | 13, 14 |
| Kongaṇi-mahādhiraṇa, <i>s. a. Avinīta,
Ganga King</i> , | 69 | Kuntalēśvara, <i>title of Hoysala Kings</i> , | 12 |
| Kongaṇi-vṛiddharāja, <i>s. a. Durvinīta,
Ganga King</i> , | 71 | Kurubarahalli, <i>village</i> , | 81 |
| Konguṇimahādhiraṇa, <i>s. a. Avinīta,
Ganga King</i> , | 71 | Kurujāngala, <i>country</i> , | 11 |

L.

| | | | |
|--|----------|--|------------|
| Lakhajīya, <i>male</i> , | 41 | Lakshmīmanōharatīrtha, <i>Mādhva
svāmi at Muḷbāgūl</i> , | 54 |
| Lakkidēvayya, <i>male</i> , | 104 | Lakshmi-Narasimha, <i>god</i> , | 3 |
| Laksha, <i>King</i> , | 14 | Lakshmīnārasimha temple, <i>Temple at
Arkalgūḍu</i> , | 3 |
| Lakshmi, <i>goddess</i> , | 8, 9 | Lakshmi-Nārāyaṇa, <i>god</i> , | 7, 28 |
| Lakshmīkānta temple, <i>Temple at
Dēvanūr</i> , | 9 | Lakshmi-Nārāyaṇa temple, <i>Temple
at Hosaholalu</i> , | 10 |
| Lakshmīmāti, <i>daughter of Vijayan-
dhara</i> , | 11 | Lakshmīnidhi tīrtha, <i>Mādhva svāmi,
at Muḷuvāgūl</i> , | 57, 58, 59 |
| Lakshmīmāti, <i>daughter of Vanarāja</i> , | 10 | | |
| Lakshmisāgara, <i>village</i> , | 110, 113 | | |

| | PAGE | | PAGE |
|---|------|---|------|
| Lakshmisāgara-gaṇi, <i>Jaina guru</i> , | 13 | Lenkabelu-Hara-bamma-gauḍa, <i>ma'e</i> , | |
| Lampaka, <i>Prāgvāta King</i> , | 14 | Linganna voḍeyar, <i>Lingāyata priest</i> , | 24 |
| Lātapalli, <i>village</i> , | 13 | Lōka-Trinētra, <i>title</i> , | 78 |
| Lehaka-heggaḍi-Manchayya, <i>male</i> , | 37 | Lōkavibhāga, <i>a work</i> , | 18 |

M.

| | | | |
|---|------------|---|------------|
| Māchadēvamayya, <i>male</i> , | 21 | Malledēva, <i>male</i> , | 31 |
| Madanamanjūshā, <i>daughter of Chandra-gupta</i> , | 11 | Malledēvaru, <i>male</i> , | 31 |
| Madanaratnapradīpikā, <i>a work</i> , | 13 | Malleyadēva, <i>god</i> , | 29 |
| Madanasimha, <i>Mānōnnata King and author</i> , | 13 | Malli, <i>male</i> , | 106 |
| Madanḍe, <i>village</i> , | 69 | Maligaḍa, <i>male</i> , | 106 |
| Mādeyanāyaka, <i>male</i> , | 42 | Mallikārjuna, <i>god</i> , | 21, 104 |
| Mādhava, <i>author</i> , | 13 | Mallikārjuna temple, <i>Temple at Beṭṭadapura</i> , | 2 |
| Mādhava I, <i>Ganga King</i> , | 17, 18 | Mallikārjuna hill, <i>a hill in Beṭṭadapara</i> | 103 |
| Mādhava II, <i>do.</i> , | 16, 17, 18 | Mallikārjunasvāmi temple, <i>Temple at Kelasi</i> . | 9 |
| Mādhavamahādhirāja, <i>Ganga King</i> , | 68, 80 | Mallināthapura, <i>village</i> , | 104 |
| Madhusūdana, <i>god</i> , | 7 | Mallishēpa, <i>Jaina writer</i> , | 10 |
| Mādigaḍa, <i>male</i> , | 36 | Mana, <i>Prāgvāta King</i> , | 14 |
| Mādigere, <i>village</i> , | 47, 48 | Manali, <i>village</i> , | 69 |
| Mādirāja, <i>Sāluva King</i> , | 101 | Manaveggaḍe-Kundamārāya, <i>minister</i> , | 31 |
| Madura, <i>Capital of the Pāṇḍyas</i> , | 11 | Manchanōpādhyāya, <i>donce</i> , | 3 |
| Mafer Malik, <i>a title</i> , | 14, 15 | Manchibīḍu, <i>village</i> , | 10 |
| Magadha, <i>country</i> , | 10 | Mandageresthala, <i>division</i> , | 107 |
| Magadhas, <i>dynasty</i> , | 12 | Mandēsvara, <i>god</i> , | 31 |
| Magagere, <i>village</i> , | 79 | Mangidēva, <i>Sāluva King</i> , | 101 |
| Magge, <i>Hobli</i> , | 13 | Maniki, <i>daughter of Karma</i> , | 15 |
| Mahābhārata, <i>Epic</i> , | 107 | Maniyatēgure, <i>village</i> , | 71 |
| Mahade, <i>scholar</i> , | 13 | Maniyūra Honnayana-halli sthala, <i>division</i> , | 102 |
| Mahājanas, | 85, 88, 90 | Manmatha, <i>god</i> , | 7 |
| Mahākāla, <i>god</i> , | 18 | Manne grant, | 16 |
| Mahālinga, <i>god</i> , | 40, 41 | Manōhārī, <i>goddess</i> . | 8 |
| Mahammadan Kings of Guzrat, | 14 | Mānōnnata, <i>dynasty of kings</i> , | 13 |
| Mahattaru, <i>degree conferred upon Jaina female scholars</i> , | 14 | Mānya, <i>country</i> , | 79 |
| Mahāvyāla, <i>son of Jayavarma</i> , | 10 | Mānyapura, <i>village</i> , | 79 |
| Mahēdra, <i>Noḷamba King</i> , | 87 | Marale, or Marle, <i>village</i> , | 7, 9 |
| Mahēndrādhirāja, <i>Noḷamba King</i> , | 47, 48, 87 | Mārasimha, <i>Ganga King</i> , | 16, 18, 19 |
| Mahēndravikrama, <i>King</i> , | 11 | Mārasimha Yuvarāja, <i>Ganga Prince</i> , | 16, 72 |
| Mahipāla, <i>Mānōnnata King</i> , | 13 | | 78, 79 |
| Mahishāsūramardini, <i>goddess</i> , | 2, 8, 9 | Marcara grant | 16 |
| Mailikāsu, <i>Coin</i> , | 113 | Marigalanāḍu, <i>province</i> , | 110, 113 |
| Makara Veṭṭhaya, <i>division</i> , | 102 | Marihalli, <i>village</i> , | 85 |
| Mākuballi, <i>village</i> , | 22, 23 | Marugare, <i>village</i> , | 69 |
| Malabhāri, <i>male</i> , | 24 | Maruvamśa, <i>family</i> , | 27 |
| Mālava, <i>Country</i> , | 14, 15 | Mativarma, <i>Eastern Chāḷukya King</i> , | 19, 30 |
| Maleyanāyaka, <i>male</i> , | 28 | Mattigaṭṭa, <i>village</i> , | 37, 38 |
| Malidēhalli, <i>village</i> , | 92 | Māvinahalli, <i>village</i> . | 30 |
| Maliseṭṭi, <i>male</i> , | 30 | Māvinakere, <i>tank</i> , | 31 |
| Malla nāchāri, <i>engraver</i> , | 110 | Māyidēva, <i>male</i> , | 40, 41 |
| Mallanāyaka, <i>chief</i> , | 102 | Māyigenāyaka, <i>male</i> , | 43 |
| Malanna, <i>male</i> , | 88 | Maysenāḍu, <i>province</i> , | 31 |
| Mallāpura, <i>village</i> , | 104 | Mēdinimisaraḡaṇḍa, <i>title</i> , | 101 |
| Mallappa, <i>male</i> , | 65, 85 | | |
| Mallarājendra, <i>chief</i> , | 52 | | |
| Mallaya, <i>warrior</i> , | 91 | | |

| | PAGE | | PAGE |
|---|---------|---|------|
| Mēgha, son of Karma, <i>Prāgvāta King</i> , | 15 | Muktimaladunga, <i>hill</i> , | 89 |
| Mēgha, a descendent of the <i>Prāgvāta</i> | | Mūkukulapalle, <i>village</i> , | 92 |
| family and minister in <i>Ahamāda-</i> | | Mulabāgal, <i>hobli</i> , | 61 |
| bad, | 14 | Mulavāgil, <i>kingdom</i> , | 60 |
| Mēghavāhana, <i>King of Madura</i> , | 11 | Mulavāy nād, <i>province</i> , | 64 |
| Mē ukōte, <i>village</i> , | 107 | Mulavāynādu, <i>do.</i> , | 60 |
| Menasimmana-moraḍi, <i>place</i> , | 31 | | |
| Mēvād, <i>kingdom</i> , | 13 | Mulavāya Śrīrangapura, <i>village</i> , | 61 |
| Mīr, <i>title given to Mahamadan nobles</i> , | 15 | Mulbāgal, <i>town</i> 53, 54, 55, 57, 58, | 59 |
| Mirja Madakari sāhēba, <i>Mahamadan</i> | | Mulchōraṃpi, <i>village</i> , | 69 |
| officer, | 82 | Muluvagil, <i>village</i> , | 87 |
| Mīśradhirēśvara, <i>author</i> , | 13 | Muluvāy, s. a. Mulubāgil, <i>town</i> , | 61 |
| Mode, <i>village</i> | 83 | Mummaḍirāya Nāyaka, <i>chief</i> , | 95 |
| Mōhini, <i>goddess</i> , | 7 | Munisundaresūri, <i>Jaina guru</i> , | 13 |
| Mōnamalli Vāsanta-dēva, <i>male</i> , | 21 | Mushkara, <i>Ganga King</i> , | 76 |
| Mōryara-dinṇe s. a. Pāṇḍukulī | | Mutakapalle, <i>village</i> , | 92 |
| Mosaḷe, <i>village</i> , | 1, 6, 7 | Muttra, <i>town</i> , | 10 |
| Mudagere, <i>village</i> , | 62 | Muttugaḍa Hosūr, <i>village</i> , | 23 |
| Mūḍalagavi, s. a. Virabhadragavi, | | Mūvarāyaraḡaṇḍa, <i>title</i> , | 101 |
| cave at <i>Bettadapura</i> , | 2 | Mysore, <i>City</i> , | 107 |
| Mudugere, <i>village</i> | 15 | | |
| Mudugundūr, <i>village</i> , | 77 | | |
| Mukkundya sthalaṃ, <i>division</i> , | 92 | | |

N.

| | | | |
|---|------------|--|------------|
| Nāḍa, <i>Prāgvāta King</i> , | 14 | Nandivarṃa, a warrior, | 83 |
| Nāḡadatta, <i>Nāga King</i> , | 11 | Nandivarṃa, <i>King</i> , | 78 |
| Nāḡadatta, son of <i>Mahēndra-vikrama</i> , | 11 | Nandiyāla, <i>village</i> , | 69, 71 |
| Nāḡakumāra, <i>King</i> , | 10, 11 | Nanjarāja-paṭṭaṇa, <i>village</i> , | 21, 24 |
| Nāḡakumāracharita, a work, | 10 | Nārada, a sage famous for his skill in | |
| Nāḡamayya, male, | 48 | music, | 71 |
| Nāḡamma, wife of Nāḡammanāyaka, | 93 | Nārappadēva, male, | 88 |
| Nāḡammanāyaka, chief, | 93 | Nārāṇapura, <i>village</i> , | 28 |
| Nāḡammanāyaka tank, | 93 | Narasāpur grant, | 16 |
| Nāḡa Nāyaka, chief, | 85, 102 | Narasarāja, <i>Mysore King</i> , | 23 |
| Nāḡappa, male, | 32, 31, 93 | Nārasimha II, <i>Sāluva King</i> , | 101, 102 |
| Nāḡanna, governor of <i>Mulavāyanād</i> , | 64 | Nārasimha II, <i>Hoysala King</i> , | 12, 36 |
| Nāḡappa, male, | 88 | Nārasimha III, <i>Hoysala King</i> , | 3, 26, 28, |
| Nāḡapura, city, | 11 | Narasimha, god, | 7 |
| Nāḡarāchāri, engraver, | 87 | Nārasimha, male, | 23 |
| Nāḡarasappa, male, | 82 | Nārasimha Bāchapa ḡaṇḍa, male, | 68 |
| Nāḡasvara, a musical instrument, | 66 | Narasimhanāyana, chief, | 93 |
| Nāḡayya, male, | 62 | Narasipur hobli, <i>division</i> , | 107 |
| Nāḡēndrakumāra, <i>King</i> , | 11 | Nārāyaṇa, god, | 8 |
| Nāḡēśvara temple, Temple at <i>Mosaḷe</i> , | 7 | Nārāyaṇappa, male, | 92 |
| Nāḡiyanna, male, | 106 | Nātanchalli, <i>village</i> , | 107 |
| Nāḷachampu, name of a work, | 14, 15 | Navakāma s. a. <i>Sivamāra, Ganga King</i> , | 77 |
| Nāḷāḷa grant | 18, 19 | Nernapalli, <i>village</i> , | 92 |
| Nāḷāḷa, <i>village</i> , | 69, 71 | Nēmi, a <i>Tīrthankara</i> , | 11 |
| Nalvatihalli, <i>village</i> , | 30 | Neratūr, <i>village</i> , | 81 |
| Nanda, <i>King of Kashmir</i> , | 10 | Neritōre, <i>village</i> , | 79 |
| Nandagiri, fort, | 105 | Nettarukodage, a kind of grant, | 82 |
| Nāṇḍare, <i>village</i> , | 69 | Nettarupadi, a grant, | 91 |
| Nandi, <i>village</i> , | 45 | Nichehanakunṭe, <i>village</i> , | 63, 64, 66 |
| Nandi, <i>hill</i> , | 54 | Nijamitra, male, | 91 |
| Nandidēva, son of <i>Vallabha, King of</i> | | Nīlakaṇṭhapāṇḍita, male, | 37 |
| <i>Gujerat</i> , | 12 | Nīlakaṇṭhappa, male, | 82 |
| Nandinipāla, Chief of <i>Nandivāla</i> | 27 | Nīlakaṇṭhēśvara, god, | 65 |
| Nandivāla, place, | 27 | Nīlakaṇṭhēśvaraswāmi, temple at | |
| | | <i>Kelasi</i> , | 9 |

| | PAGE | | PAGE |
|---------------------------------|--------|----------------------------------|--------|
| Ni atûr, village, | 85 | Nitivākya-permānaḍi, Ganga King, | 19 |
| Ni'atûr Ayyapa, male, | 86 | Nolamba, dynasty, | 62, 87 |
| Nimba, Prāgvāṭa King, | 14, 15 | Nolambādhirāja, Nolamba King, | 91 |
| Nirgunda, village, | 69 | Nolambanāḍu, place, | 47 |
| Nitimārga Ereyappa, Ganga King, | 16, 18 | Nuggāvadhāni, male, | 38, 39 |

O.

| | |
|------------------------------|----|
| Obalināyani, Tāḍigoḷa chief, | 92 |
|------------------------------|----|

P.

| | | | |
|---|----------------|--|----------------|
| Padmanābha, god, | 68, 80 | Peddapalli, village, | 87 |
| Padma-tīrtha, a pond near Muḷabāgal, | 60 | Pegalapalle, village, | 92 |
| Palatimmaya male, | 66 | Pemmāḍideva, chief, | 33 |
| Pallava, dynasty, | 12, 18, 76, 78 | Penugondarājyam, Kingdom, | 92 |
| Pallavakulatilaka title, | 47, 48 | Penukoṇḍa or Penugonḍa, town, | 17, 65, 110 |
| Pāñchajanyapura, village, | 40, 41 | Penukoṇḍa plate, | 15, 16, 17, 18 |
| Panchalinga temple, Temple at Sōmanāthapur. | 10 | Permagara, place of battle, | 71 |
| Pandipodaru, place, | 47 | Perumāchanhalli, village, | 49 |
| Paṇḍitā, a title given to Jaina female scholars, | 13 | Perumākalahalli, village, | 49 |
| Pāṇḍu-gutti, mound, | 2 | Perumāl Samudra, tank, | 3 |
| Pāṇḍukuḷi s. a. Pāṇḍugutti Pāṇḍya, dynasty, | 11 | Piriyarāja, chief, | 21, 24 |
| Pāṇini, author of a work on grammar, | 77 | Pirumālādēva Daṇṇāyaka, Hoysala general, | 26 |
| Paridhāpana, clothing ceremony of the Jaina ascetics, | 14 | Pôchirāja, chief, | 65 |
| Paramāra, dynasty, | 12 | Polavira, Ganga King, | 15 |
| Paramēśvara daṇṇāyaka, chief, | 28 | Ponnāṭa, Kingdom, | 71 |
| Paraśurāma, Hindu sage, | 12, 71 | Ponnera, male, | 79 |
| Paravāsudēva, god, | 7 | Porulare, place of battle, | 71 |
| Parṇavihāra, capital of a Kingdom in Gujārāt, | 15 | Prabhudēva, god, | 42 |
| Pārśvanātha, a Tirthankara, | 11 | Prāgvāṭa, dynasty of Kings, | 13, 14 |
| Pārśvanātha basti, Jaina Temple at Hēragu, | 5 | Prajāpriyas, title given to Mahammadan Kings, | 14 |
| Pārśvanātha Basti, Jaina temple at Halebād, | 1 | Pratāpandhara s. a. Nāgakumāra, | 10 |
| Paruvi, district, | 17 | Pravarasēna, King, ally of Chandra-prabha, | 11 |
| Parvateseṭṭi, male, | 30 | Pravartini, a degree conferred upon Jaina female scholars, | 14 |
| Pata, King, | 14 | Prithvidēvi, queen, | 10 |
| Pātapalle, village, | 92 | Prithvikonguṇi, s. a. Śripurusha, | 77 |
| Paṭṭanaseṭṭi-tana, office of the headman of the City, | 30 | Pudôli, province, | 69 |
| Paṇḍravardhanapura, city, | 10 | Pulḷiyabbe, female, | 106 |
| Pāvakavani, town, | 13 | Puluguru, place, | 46 |
| Peda Kṛishṇamāchārlu, male, | 89 | Pulvakki, village, | 46 |
| | | Punisahalli, village, | 28 |
| | | Punnāḍa, s. a. Punnāḍ, country, | 71 |
| | | Pūrṇadēvi, wife of Sajjana, | 15 |

R.

| | | | |
|--------------------------|--------|---|----|
| Rāchanṇa, male, | 65 | Raghunāthanāyani, Tāḍigoḷa chief, | 94 |
| Rāchappa, male, | 44, 49 | Raghunātharāya, male, | 20 |
| Rāchaya, male, | 32 | Raghunāthatīrthā, Mādhva guru at Muḷabāgal, | 54 |
| Rāchayya, male, | 32 | Raghupati Nāyaka, chief, | 84 |
| Raghunāthanāyani, chief, | 93 | | |

| | PAGE | | PAGE |
|--|--------|--|------------|
| Rāgimarūr, village, | 20 | Rāmāyādēvayya, male, | 104 |
| Rahi, daughter of Ratna, Prāgvāta King, | 15 | Rāmōja, male, | 37, 38 |
| Rājagōṭa Timmappa, male, | 82 | Ramyaka, forest, | 10 |
| Rājamalla Ganga King, | 16 | Ranabaichegaṇḍa, Chief of Hoḷavan- | 59 |
| Rājamāna Mayanna, male, | 87 | halli, | |
| Rājanahalli, village, | 44 | Ranabaire gaṇḍa, Chief of Hoḷavan- | 19, 58, 59 |
| Rājanripa, Mysore King, | 23 | halli, | |
| Rājaputra, a sage noted for his skill in the science of training the horses and elephants, | 71 | Ranakegaṭṭa, village, | 36 |
| Rājarāja Mativarma, Eastern Chālukya King, | 30 | Rangāchārlu, male, | 89 |
| Rājasēkhara, god, | 62 | Rangamāmbā, wife of King Sā'eva Narasimha, | 10 |
| Rājēndrachōḷa, Chōḷa King, | 19, 86 | Ranganahalli, village, | 58, 59 |
| Rājēndradēva, Chōḷa King, | 87 | Ranganātha, god, | 33 |
| Rālakōṭe, village, | 85 | Ranganātha-bette, hill, | 32 |
| Rāmachandra tirtha, Mādhva guru at Mulbāgal, | 54 | Rangappagaṇḍa, Āvati Chief, | 54 |
| Rāmachandra-yajvā, donee, | 23 | Rangarāya, Vijayanagar King, | 19, 52 |
| Rāmadēvarāya, Vijayanagar King, | 59 | Ranji, Daught r of Mēgha, Prāgvāta King, | 15 |
| Rāmadēvaru temple, te. at Chunchan- | 10 | Rāshtrakūṭe, dynasty, | 62, 77, 78 |
| kaṭṭa, | 9 | Ratna, father of Kurma, Prāgvāta King, | 15 |
| Rāmadurga, village, | 20 | Ratnamala Iladurga, sacred place of the Jains, | 15 |
| Rāmanāthapura, village, | 92, 94 | Ratnaśēkharasūri, Jaina guru, | 13 |
| Rāmappa, Chief, | 95 | Revum, wife of Ratna, Prāgvāta King, | 15 |
| Rāmappa, Tādigola chief, | 82 | Rōnūr, village, | 89, 90 |
| Rāmappa Nāyaka, Chief, | 93 | Rudrasēna, general, | 11 |
| Rāmappanāyanī, male, | 90 | Rudrasēna II, Saka King, | 11 |
| Rāmase mudram-sime, province, | 13 | Rudrasimha, author, | 12 |
| Rāmasimha, Mānōnnata King, | 45 | Rudrasimha, Mānōnnata King, | 13 |
| Rāmāyē, male, | | Rūpanārāyaṇa, title, | 50 |

S.

| | | | |
|--|--------|---|--------|
| Sabhānātha, Composer of a grant, | 110 | Sampādi Manchanṇōpādhyāya, donee, | 26 |
| Sabhāpati, do., | 113 | Samudrasūri, a sage famous for his skill in the art of human physiognomy, | 71 |
| Sadāśivarāya, Vijayanagar King, | 60, 84 | Samudravalli, place, | 43 |
| Sadgangude, Prāgvāta King, | 14 | Sangamēśvara, Vijayanagar King, | 36 |
| Sāgaṭūr, village, | 88 | Sankappa, male, | 44 |
| Sahasrabhāṭas, a band of warriors under King Nāgakumāra, | 10 | Sankaradāsa, King, | 12 |
| Sajjana, Prāgvāta King, | 14, 15 | Sankarshana, god, | 7 |
| Saka, dynasty, | 10, 11 | Sāntadēva, male, | 31 |
| Sakala-Vidyāchakravarti, author, | 12 | Sāntē Auve, Jaina lady, | 23 |
| Saktisimha, Mānōnnata King, | 13 | Sāntē Saragūr, village, | 96 |
| Salappayya, male, | 106 | Sāntidēvar, Saiva teacher, | 31 |
| Sālihōtra, a sage noted for his skill in the science of music and dancing, | 71 | Sārādā, goddess, | 9 |
| Sāluva, King, | 101 | Saragūr, hōbli, | 96 |
| Sāluva Immaḍi Nṛisimha, Vijayanagar King, | 96 | Sarasvatī, goddess, | 8 |
| Sāluva Nerasimha, Vijayanagar King, | 19 | Sarasvatīkāṇṭhābharaṇa, Work by Bhōja, | 15 |
| Samadhika, Capital of a Kingdom in Guzarāt, | 14 | Saivarāsi, guru, | 37 |
| Samala, Prāgvāta King, | 14 | Sasikīrti, Jaina priest, | 33 |
| Sambhulingēśvara, god, | 105 | Saurāshṭra, Country, | 10, 11 |
| Sambhunāthapura, village, | 3 | Sēnaśarma, male, | 71 |
| Sambhunāthēśvara, god, | 4 | Sēndraka, village, | 69 |

| | PAGE | | PAGE |
|--|-----------------|--|--------------------|
| <i>Sērvēgār</i> , a class of servants in the army, | 55, 57 | Sōyidēva mahāarasa, <i>Kaivāra chief</i> , | 19, 50 |
| Settarahalli, <i>village</i> , | 28 | Śravaṇa Belgoḷa, <i>village</i> , | 9 |
| Settīhalli, <i>village</i> , | 108, 110 | Śīdhara, <i>god</i> , | 7 |
| Sētubandha, <i>work</i> , | 77 | Śrīdhara, <i>son of Jayandhara</i> , | 10 |
| Siddāpura, <i>village</i> , | 39 | Śrīdhara, <i>male</i> , | 79 |
| Siddarhelli, <i>village</i> , | 30 | Śrīdharatīrtha-Śrīpāda-vaḍeyar, | |
| Sigepalli, <i>village</i> , | 84 | <i>Mādhva guru</i> , | 61 |
| Siguli, <i>village</i> , | 64 | Śrīkaṇṭharāja, <i>Nanjarāyapaṭṭana chief</i> , | 21, 24 |
| Simhapura, <i>town</i> , | 10 | Śrīkaṇṭhatīrtha, <i>Mādhva guru at Mulbagal</i> , | 57, 58, 59 |
| Simharatha, <i>King of Antaraṣṭṭana</i> , | 10, 11 | Śrīmērumarasar, <i>King</i> , | 46 |
| Simhasūri, <i>author of Lōkavibhāga</i> , | 18 | Śrīnivāsapūr, <i>village</i> , | 82 |
| Simhavarma, <i>Ganga King</i> , | 15, 17, 18, 19, | Śrīnivāsarāya, <i>Subedār of Diṇḍiyol</i> , | 55 |
| | 79 | Śrīnivāsārya, <i>male</i> , | 113 |
| Simhavarmen, <i>Pallava King</i> , | 17, 18 | Śrīpādarāja mātā, <i>a Mādhva muṭṭi at Mulbagal</i> , | 53, 54, 55, 58, 59 |
| Simhavarmma mahādhirāja, <i>Ganga King</i> , | 80 | Śrīpuruṣa, <i>Ganga King</i> , | 16, 19, 77 |
| Sindhudēś, <i>Country</i> , | 10 | Śrīpuruṣamahārāja, <i>Ganga King</i> , | 83 |
| Singanamāraṇahalli, <i>village</i> , | 107 | Śrīpuruṣa Muttarasa, <i>Ganga King</i> , | 16, 18 |
| Sirōhika, <i>sacred place of the Jains</i> , | 15 | Śrīrangam, <i>town</i> , | 12, 101 |
| Śīru, <i>Mānōnnata King</i> , | 13 | Śrīrangānātha, <i>god</i> , | 23 |
| Sisalguṇḍi, <i>village</i> , | 79 | Śrīrangapaṭṭana, <i>town</i> , | 23, 55, 57, 58 |
| Sisṭapriya, <i>title of Sivamāra</i> , | 77 | Śrīrangapuram, <i>village</i> , | 87 |
| Sivamāra, <i>Ganga King</i> , | 19, 47, 77, | Śrīrangarāja, <i>chief</i> , | 61 |
| | 78 | Śrīrangarāya, <i>Vijayanagar King</i> , | 65, 92 |
| Sivamāra Bhaṭṭārar, <i>King</i> , | 47 | Śrīśaila, <i>sacred place</i> , | 101 |
| Sivaregāvunda, <i>male</i> , | 30 | Śrīvallaḅha, <i>surname of Bhūvikrama</i> , | 76 |
| Sivarātre Māyidēva, <i>male</i> , | 40, 41 | Śrīvallaḅhatīrtha, <i>Mādhva guru at Mulbagal</i> , | 57, 58, 59 |
| Sivaśaraṇa, <i>male</i> , | 40, 41 | Śrīvarma, <i>King</i> , | 10 |
| Skandavarma, <i>Pallava King</i> , | 17 | Śrīvikrama, <i>Ganga King</i> , | 76 |
| Skandavarma, <i>King of Punnād</i> , | 71 | Śrīyādēvi, <i>goddess</i> , | 9 |
| Sōḍalāpura, <i>town</i> , | 33 | Sthānāṅga Sūtra, <i>a work</i> , | 11 |
| Sōmacharitragaṇi, <i>author</i> , | 13 | Subarāvaru, <i>male</i> , | 82 |
| Sōmadēva, <i>god</i> , | 32 | Subba Rao, <i>male</i> , | 79 |
| Sōmadēva, <i>Jaina scholar</i> , | 14 | Subhachandra, <i>King of Kauśāmba</i> , | 11 |
| Sōmadēvasūri, <i>Jaina guru</i> , | 13 | Subrahmanya, <i>god</i> , | 3 |
| Sōmagauḍa, <i>male</i> , | 38 | Subrahmanyadēva, <i>god</i> , | 2 |
| Sōmalabdhī-gaṇini, <i>female</i> , | 14 | Sugutṭūr, <i>village</i> , | 69 |
| Sōmanāthapūr, <i>village</i> , | 3, 6, 9, 10 | Sujēsa, <i>son of Karma I, Prāgvāṭa King</i> , | 15 |
| Sōmaṇṇa, <i>male</i> , | 64 | Śukla-yajuṣśākhe, <i>a branch of Vēdas</i> , | 92, 93, 94 |
| Sōmappa, <i>ma'e</i> , | 44 | Supratishṭhā, <i>City</i> , | 10 |
| Sōmaprabha, <i>King of Paunḍravardhana</i> , | 10 | Sūra, <i>Chief of Prāgvāṭa dynasty</i> , | 14 |
| Sōmaśeṭṭi, <i>male</i> , | 30 | Sūrapāla, <i>King</i> , | 12 |
| Sōmayādulapalle, <i>village</i> , | 92 | Sūrasēna, <i>King and ally of Chaṇḍaprabha</i> , | 11 |
| Sōmayājalapalle, <i>village</i> , | 91 | Suratrāṇa sukha, <i>title of Mahammadan Kings of Guzarāt</i> , | 14 |
| Sōmayājalapalli, <i>village</i> , | 93 | Sūri, <i>title given to Jaina Scholars</i> , | 14 |
| Sōmayanāyaka, <i>chief</i> , | 95 | Sūryanārāyaṇa Modaliyār, <i>donor</i> , | 58 |
| Sōmayyadēvaru, <i>god</i> , | 45 | Susīla, <i>daughter of Jayavarma</i> , | 10 |
| Sōmēśvara, <i>Hoysala King</i> , | 12 | Suvarṇakarāryaputra, <i>title</i> , | 18 |
| Sōmēśvara temple, <i>Temple at Sōmpūr</i> , | 9 | Svāmūsarma, <i>ma'e</i> , | 81 |
| Sōmevadēva, <i>god</i> , | 60 | Śvētāmbara, <i>a class of Jains</i> , | 14 |
| Sōmī, <i>wife of Karma, Prāgvāṭa King</i> , | 15 | | |
| Sōmpūr, <i>village</i> , | 9 | | |
| Sōmpura, <i>village</i> , | 1 | | |
| Sōṇḍarapālya, <i>place</i> , | 61 | | |
| Sōṇṇappa, <i>male</i> , | 49 | | |
| Sōvabhatta, <i>male</i> , | 38, 39 | | |
| Sōvayya, <i>male</i> , | 32 | | |

T.

| | PAGE | | PAGE |
|--|--------|--|----------|
| Tadāṅgā's Mādhava II, <i>Ganga King</i> , | 16 | Timmarājaya, <i>chief</i> , | 61 |
| Tādigola, <i>place</i> , | 94 | Timmaya, <i>male</i> , | 71 |
| Tādigōṭa, <i>village</i> , | 82 | Tippāmbā, <i>wife of Mallanāyaka</i> , | 102 |
| Tādigōṭa Raghunātha Nāyaka, <i>chief</i> , | 82 | Tippaya, <i>male</i> , | 88 |
| Tālagunda inscription, | 18 | Tippu Sultan, <i>ruler of Mysore</i> , | 113 |
| Tagarenāḍu, <i>country</i> | 30 | Tirugaṇi Sankaraya, <i>male</i> , | 90 |
| Tagare plate, | 15, 16 | Tiruma, <i>male</i> , | 46 |
| Taittirīya, <i>a branch of the Vedas</i> , | 71, 79 | Tirumale-dēvaru, <i>god</i> , | 57 |
| Talayanallūru, <i>village</i> , | 56 | Tirumalaiyangār, <i>male</i> , | 107 |
| Tammaḍi Basavaśaraṇa, <i>male</i> , | 32 | Tirumalappa, <i>chief</i> , | 91 |
| Tammagaḍa, <i>male</i> , | 64 | Tirumalārya, <i>male</i> , | 110, 113 |
| Tammayagaḍa, <i>male</i> , | 85 | Tirumaleya-dēvara Nāgappa, <i>male</i> , | 63 |
| Tāṇḍavēśvara, <i>god</i> , | 2 | Tirupati, <i>hill</i> , | 54 |
| Tanjore grant, | 15 | Tiruvengalanātha, <i>god</i> , | 90 |
| Tapagaḥchha, <i>a sect of Jainas</i> , | 13, 14 | Tiruvengalappa, <i>male</i> , | 94 |
| Tāruiya, <i>male</i> , | 79 | Tonnūr, <i>village</i> , | 9 |
| Tāvarekere, <i>tank</i> , | 62 | Tōṭi Kempajja, <i>male</i> , | 45 |
| " <i>village</i> , | 31 | Tottūrammali, <i>place</i> , | 47 |
| Temple of Išvara at Hāṅgal, | 3 | Tribhuvanachakravartī Rājarāja- | |
| " " Eragēśvara at Mudugere, | 5 | dēvaḥōḷa, <i>s.a. Rājarāja</i> , | |
| " " Channakēśava at Mosale, | 7 | <i>Chōḷa King</i> , | 12 |
| " " " at Marle, | 9 | Tribhuvanamalla Ereyanga Hoysala, | |
| " " " at Hullekere, | 10 | <i>Hoysala King</i> , | 31 |
| " " " at Ambuga | 9 | Tribhuvanamalla Viraballāḷa, <i>Hoysala King</i> , | 12 |
| " " Būchēśvara at Koravangala, | 6, 9 | Tribhuvana Poysala, <i>Hoysala king</i> , | 32 |
| " " Chattēśvara at Chatṭaṭhalli, | 9 | Tribhuvanarati, <i>daughter of Nanda</i> , | 10 |
| " " Anjanēya at Beṭṭadapura, | 1, 2 | Trilōkatilaka, <i>a city</i> , | 11 |
| " " Amritēśvara at Arkalgūd, | 3 | Trivikrama, <i>god</i> , | 7 |
| " " " at Amritāpur, | 7, 9 | Trivikramabhaṭṭa, <i>author of Nala-champu</i> , | 14, 15 |
| Tilavayya, <i>male</i> , | 46, 47 | Tumburu, <i>a sage</i> , | 71 |
| Timmanahalli, <i>village</i> , | 44 | Tumkur, <i>town</i> , | 108 |
| Timmaṇṇanāyaka, <i>chief</i> , | 62 | | |

U.

| | | | |
|-----------------------------------|----|--|----|
| Ucchhishta Gaṇapati, <i>god</i> , | 2 | Ummar, <i>title given to Mahammadan nobles</i> , | 15 |
| Udayanandi, <i>Jaina guru</i> , | 13 | Ungarāla Krishṇappa, <i>male</i> , | 94 |
| Ujjayini, <i>City</i> , | 11 | " Tiruvengalappa, <i>male</i> , | 93 |
| Ukēśa, <i>family</i> , | 13 | Uttarādhyayana Sūtra, <i>a work</i> , | 11 |
| Umāpura, <i>town</i> , | 13 | | |

V.

| | | | |
|---|--------|--|------|
| Vāchaka, <i>a title given to Jaina Scholars</i> , | 14 | Varāha, <i>or Varāhamurti, god</i> , | 7, 8 |
| Vaddipenimane, <i>male</i> , | 83 | Vastupāla, <i>King</i> , | 15 |
| Vajrabhūta, <i>figure</i> , | 8 | Vāsudēva, <i>god</i> , | 4, 7 |
| Vākātakas, <i>dynasty</i> , | 11 | Do temple, <i>Temple at Gorur</i> , | 4 |
| Vallabha same as Rāshṭrakūṭa, | 77 | Vāti, <i>god</i> , | 62 |
| Do <i>King of Gujerāt</i> , | 12 | Vayuja, <i>male</i> , | 13 |
| Vallaki Rāmahadrappa, <i>male</i> , | 89 | Vēda, <i>Prāgvāta King</i> , | 14 |
| Vāmana, <i>god</i> , | 7 | Venkaṭādrī bhaṭṭa, <i>male</i> , | 110 |
| Vanarāja, <i>King of Girikūṭa</i> , | 10 | Venkaṭādrināyaka, <i>chief</i> , | 44 |
| Vanṭrigār, <i>a class of servants in the army</i> , | 55, 57 | Venkaṭamahārāja, <i>Vijayanagar King</i> , | 23 |

| | PAGE | | PAGE |
|--|----------------|--|------------|
| Venkatēśa, <i>god</i> , | 54 | Virappa Nāyaka, <i>male</i> , | 45 |
| Vēnugōpāla, or Vēnugōpālasvāmi, <i>god</i> , | 7, 65 | Virappa, <i>male</i> , | 33 |
| Vibudha, a title given to Jaina scholars, | 14 | Vicappayya, <i>minister</i> , | 62 |
| Vidyānagara, or Vidyānagari, <i>same</i>
as Vijayanagara, | 59, 101, 102 | Virarāmayyadēvayya, <i>male</i> , | 104 |
| Vijaya, <i>King</i> , | 11 | Virarāya Timmayyagaṇḍa, <i>male</i> , | 86 |
| Vijayamangala, <i>name, province</i> , | 56, 57 | Vira Śricangarāya, <i>Vijayanagar</i>
<i>King</i> , | 65 |
| Vijayanagar, <i>City</i> , | 59, 60 | Vīrasomēśvara, <i>Hoysala King</i> , | 12 |
| Vijayandhara, <i>King</i> , | 11 | Vīravarma Yuvarāja, <i>Ganga prince</i> , | 17, 81 |
| Vijñānataranginī, <i>a work</i> , | 12 | Vīrayya, <i>male</i> , | 86 |
| Viṇḍa, <i>place of battle</i> , | 76 | Virūpāksha, <i>god</i> , | 44 |
| Vinayāditya, <i>Hoysala King</i> , | 26 | Virūpāksha Basavayya, <i>male</i> , | 83 |
| Vira, <i>Prāgrāṭa King</i> | 14 | Virūpākshapura, <i>village</i> , | 62 |
| Vīraballāla, <i>Hoysala King</i> , | 28 | Viśālālochanā, <i>queen</i> , | 10 |
| Vīrabhadradēvaru temple, <i>Temple at</i>
<i>Golenahalli</i> , | 6 | Vishnugōpa, <i>Ganga King</i> , | 17, 18, 68 |
| Vīrabhadra temple, <i>Temple at Arkalgūd</i> , | 3 | Vishnugupta, <i>same as Chāṇikya</i> , | 71 |
| Vīra Bukkarāja II, <i>Vijayanagar King</i> , | 85 | <i>author of Arthaśāstra</i> , | 11 |
| Vīragauḍa, <i>male</i> , | 85 | Vishnupurāṇa, <i>a work</i> , | 19, 79 |
| Vīra Hanumanta, <i>god</i> , | 1 | Viśvakarmunāchārya, <i>engraver</i> , | 37 |
| Vīra Harihararāja, <i>Vijayanagar King</i> , | 61, 85 | Viśvanātha, <i>god</i> , | 110 |
| Vīra Hariyappa Odeyar, <i>same as</i>
<i>Harihara, Vijayanagar King</i> , | 64 | Viṭṭhalēśvara, <i>god</i> , | 90 |
| Vīrahōbala, <i>Sāluva King</i> , | 101 | Vōbalaṇāyani, <i>chief</i> , | 5 |
| Vīramani Sōmārājaya, <i>Chief</i> , | 11 | Volagerchalli, <i>village</i> , | 69 |
| Vīramangala, <i>village</i> , | 81 | Volgola, <i>village</i> , | 92 |
| Vīrapāchāri, <i>engraver</i> , | 110, 113 | Vōralapalle, <i>village</i> , | 94 |
| Vīrappa, <i>male</i> , | 61, 88 | Vungarāla Appakoṇḍayya, <i>male</i> , | 92 |
| Vīrappa, <i>engraver</i> , | 103 | Do Lakkayya, <i>male</i> , | 12 |
| Vīranārasimha, <i>Hoysala King</i> , | 26, 39, 40, 41 | Vyābudēva, <i>Mānōnnata King</i> , | 10 |
| | | Vyāla, <i>son of Jayavarma</i> , | 12 |
| | | Vyāsa, <i>Hindu sage</i> , | |

Y.

| | | | |
|-------------------------------------|--------|--|----|
| Yalavahalli, <i>village</i> , | 63 | Yedarūr, <i>village</i> , | 88 |
| Yaldūr, <i>village</i> , | 83, 85 | Yōgānārasimha, <i>god</i> , | 7 |
| Yaldūr Gōṭṭakunte, <i>village</i> , | 84 | Yōgānārasimha temple, <i>Temple at Gorūr</i> , | 4 |
| Yasōrāja, <i>Prāgrāṭa King</i> , | 14 | Do do <i>Temple at Mudugere</i> , | 5 |



(595)

no

1

3





N.C

VIP
Cat. 20/11/75

X 15/10

Central Archaeological Library,
NEW DELHI. 22767

Call No. R 913.001 / I.D.A/my3

Author—India Department of
Arch. Mysore

Title—Annual Report of Mysore
Arch. Dept. for the year
1924.

| Borrower No. | Date of Issue | Date of Return |
|--------------|---------------|----------------|
| | | |
| | | |
| | | |

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.